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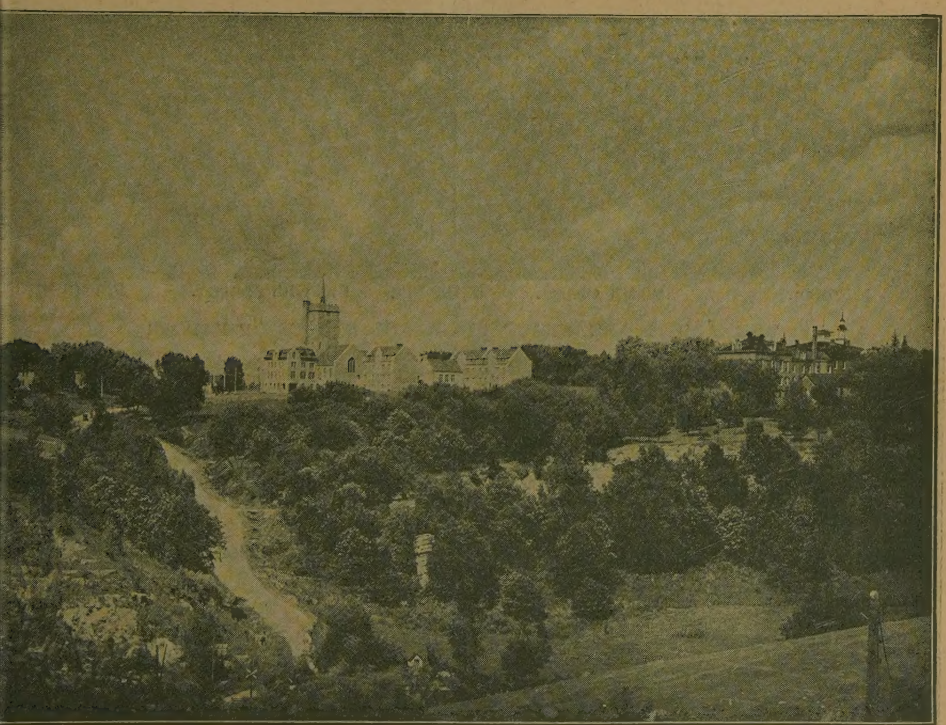

PANORAMA OF WARTBURG SEMINARY, DUBUQUE, IOWA

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Of the Church - By the Church - For the Church

Luther League Review

Dedication of Wartburg Seminary

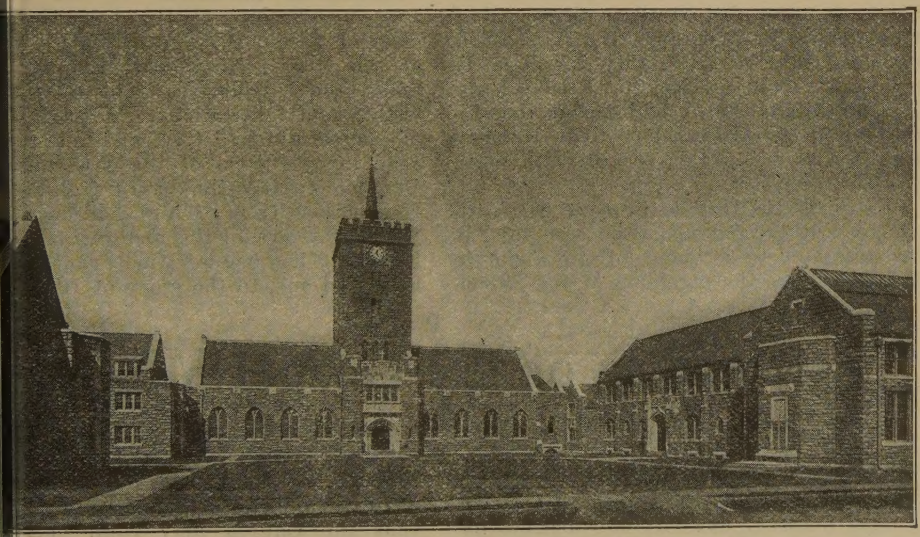
Dubuque, Iowa

BY PROF. G. J. ZEILINGER.

eep, heartfelt gratitude for the grace God so bountifully bestowed upon is people in the great event of the nation, the Evangelical Lutheran of Iowa and other States consecrated v theological seminary, the "Wart- to the glory of God and the service Church, September 15, 1916.

he uttered when, delivering the keys to the venerable president of the Synod of Iowa and pointing at the solid masonry of the building before which the ceremony of dedication took place, he expressed the wish that "those physical stones might, in turn, be made over into spiritual ones."

If there were but the tower of solid mas-



WARTBURG SEMINARY, DUBUQUE, IOWA.

new Wartburg Seminary is a nt erected in memory of the Ref- n. This is its true significance. appropriate monument it is. Lutheran Church had become more nere name to the architect when he to represent spiritual verities in realities of rock and stone. There- vas also more than a mere phrase

onry, four-square and massive, a counterpart of the tower of Wartburg Castle, near Eisenach, Germany (the place where Dr. Martin Luther translated the New Testament into German), it would suffice to awaken thoughts of God and His Word, and Luther's fearless witness for the Truth, and the battle hymn of the Reformation, "A Mighty Fortress Is Our God!" But

there are other emblems and symbols commemorating the event that turned the tide of time. There is the stone tablet bearing the inscription:

"God's Word and Luther's Doctrine Pure
Shall to Eternity Endure!"

Near this the coat of arms of Wittenberg and of Worms, respectively, are to be seen. Then there is the "Lutherstube" in the tower, the chapel with all its beautiful and symbolic appointments, the "cloister walk" (an underground passage from one dormitory to the other), etc.

And who could speak of Wartburg Seminary without mentioning the handiwork of the greatest Architect and Creator of all, the beautiful hills and valleys, the woods and streams that one may behold stretched out before one's wondering gaze for miles and miles—who could visit the "Wartburg" without taking with him a mental picture of the beautiful country in which it is located. (Wartburg Seminary is located at the end of Wartburg avenue, Dubuque.)

Here they stood, the people of the Iowa Synod and their friends that had come to rejoice with them—before the portal of the Wartburg tower they stood on the morning of September 13, and sang "Ein feste Burg ist unser Gott"—"A Mighty Fortress Is Our God," after the Rev G. Proehl, vice-president of the Synod, had spoken the solemn words of consecration. The memory of this scene will surely remain with those who witnessed it.

From here the festive throng repaired to a huge tent erected upon the campus. It was estimated to accommodate an audience of 3,000. Here the president of the Synod, the Rev. F. Richter, D. D., of Clinton, Io delivered the dedicatory sermon. In afternoon the president of Wartburg Se inary, Dr. M. Fritschel, gave the history the seminary, and the Rev. E. Rausch, Waverly, Iowa, delivered an address in American language. The one note t rang out clearly and distinctly from these discourses was that of offering gl to Jesus Christ, the same yesterday, today, and forever, the Christ revealed God's holy Word, the Word as believ taught and confessed by our beloved theran Church.

In the evening a fine musical progr was rendered, interspersed with addres by the Hon. Horace Deemer, Judge of Supreme Court of Iowa; the Hon. Sena A. F. Frudden, and others.

The next day was set aside for a celeb tion of an academic character. After special prelude on the new pipe org (Prof. G. J. Zeilinger, organist), Profes Offerman, D. D., of Philadelphia, spoke "Lutheran Theological Education of Past." He was followed by Prof. Ad Hult, of Rock Island,-Ill., who spoke on "Theological Education of the Futu Professor Krauss, D. D., of Maywood T ological Seminary, and Prof. C. Wesv of the United Norwegian Seminary, t made short addresses replete with k wishes and felicitations. A great num of congratulatory letters and telegrams read in conclusion of the day's festivit But too swiftly the hours freighted w benedictions from on high had sped by.

The new era in the history of Wartb Seminary has begun. God grant that it a blessed one, to the glory of His Name

Attractions of the Gospel Ministry

BY REV. HOLMES DYSINGER, D.D.,
Dean Western Theological Seminary

THE large output of the press within recent years on the subject of the Gospel ministry has left two distinct impressions upon the mind of every interested and thoughtful person. First, that, in comparison with other callings, the number of educated young men entering the ministry is relatively small. Reasons for this condition of things are not far to seek; but too numerous and varied for brief presentation. The second impression is, that the supply must come from the Church herself. She cannot look to either the hostile or even the neutral camp to secure the leaders in the war she is waging for the Christian conquest of the world under the ban of peace and good will to all men. In or that the Church may fulfil her miss every congregation of two hundred fifty members (and larger or smaller in the same proportion) ought to have least one young man somewhere betw a high school freshman and a semin senior in training for the ministry. M over, the Church should supply the me for the education of these young when needed, and unstintingly. If the tion educates her warriors at her own pense, why should not the Church make an allowance for that purpose?

Church is blessed with an ample of men and means. The chief ques- how to reach this supply. The prin- gents must be the parents, the pas- he Church officers, the Sunday- teachers and the workers in our people's organizations. Possibly the erplexing question for the one who lo missionary work along this line is, ducements can be offered to the men of our time that will appeal to nd possibly turn their attention to pel ministry? This article aims at a partial answer to this question.

e financial returns cannot be in- among the attractions of the minis- h from the essential nature of the nd the compensation usually given h services. Possibly the answer equently given when parents and ns are urged to consider the minis- life calling is, "There is not enough n it." The Church is better off in ng men animated by such motives ng at her altars. Just as the who is an adept in driving a sharp unconsciously gets mud mixed in pigment, so the minister of the ho is greedy of filthy lucre mingles on of selfishness with the sweet e of service and sacrifice. Every nvolves the rejection not only of site, but much of that which is ncidental as well. It is just as e to make a genuine minister of el out of a money-grubber as it is an Ole Bull out of a stonemason, wski out of a section hand or a ry out of a Rockefeller. The min- serve but one Master, even Jesus st. For this service he is entitled return, and it may be added that lly gets it. In reality most minis- quite as well as the average per- hom they minister. There is often deal of sentiment wasted on the cher. Greed and envy rather than comfort are likely to stimulate e for more. Godliness with con- must be the great gain of the of the Gospel. Every young man ility and consecrated to the work the ministry with the certainty ever a man preaches the Gospel and in the spirit of the Master, ers to men efficient and unselfish their need, he will not only meet ifying appreciation, but will be with all things necessary for his nd the maintenance of his social n the community in which he arge wealth he is not likely to possess, but ordinary creature comforts, desirable companionships and pleasant surroundings will be his in larger measure than those who are regarded as more fortunate in accumulating and possessing this world's goods in great abundance.

The consciousness that one is working in the line of God's plan and purpose for the world should be the dominant influence in determining his life choices. The matter of supreme importance for a man is that he know and do God's will. All other questions pale into insignificance. He who knows and does God's will is secure for time and eternity. It is therefore the chief duty of every man to try to discover God's plan for the age in which he lives, then find his place in that plan and fill that place to the full measure of his energy and ability. The fullest revelation of the divine purpose that has been given to men is that they may be saved from self and sin. This salvation is to be made known to men through the preaching of God's love in Christ Jesus. The minister who realizes that his mission in this world is to preach Jesus Christ and him crucified to a world dead in trespasses and sin, and directs his efforts in that line, can prosecute his work with the conviction that he is in harmony with God's purpose for this world.

The Gospel ministry gives a man the opportunity of living the largest, richest and fullest life his nature is capable of, not only embracing the reaches of the intellect, but sounding the depths of feeling and comprehending all the possibilities of achievement worthy of man. The richness of human life is dependent upon the range and depth of a man's experiences. In this particular the minister has no superiors and few if any equals. His body is kept under, clean, and, as nearly as possible, is the perfect instrument of the soul; a fit temple for the indwelling of God's spirit. His regular duties call into exercise his intellectual powers to the highest degree. He deals with the profoundest problems that engage the attention of man. His thinking must be the profoundest and most comprehensive. God, the world and his relation to it; man, his origin, duty, destiny; sin, redemption, heaven, life, death, immortality—these and kindred themes must occupy his thoughts and challenge his powers to their utmost limits. Furthermore, the minister has not only the opportunity, but is under the necessity of cultivating a life of fine feeling; indeed, he calls into exercise all those finer feelings and sentiments that add so much to human happiness and make one's life worth living. His calling,

moreover, demands administrative ability of superior quality, while its specific sphere is the higher spiritual nature of man. Hence it is not too much to say that the ministry summons into activity all the powers of man's nature to an eminent degree, whether you designate them as physical, mental, moral and spiritual; personal and social. All have normal development and legitimate exercise in the work of the Gospel ministry. Hence as a calling it should appeal to all who aspire to make the most of themselves in the best sense.

The Gospel ministry gives a man the best opportunity for making a genuine contribution to the solution of the numerous problems that confront men. The fact is that the Gospel of Jesus Christ furnishes the only solution for these problems. It answers the questions men ask everywhere respecting their origin, duty and destiny, and gives the only answer consonant with man's dignity and worth, and that satisfies his aspirations. If we ask in what relations these problems arise, the answer would at once embrace every sphere of human activity, personal and social, domestic and communal, industrial and commercial, national and international, temporal and eternal. If we apply Christ's law of love to the relations of life we have the solution of every problem men are called upon to solve in dealing with their fellowmen, no less than those involved in our relation to God. What is the solution for the domestic problems that lead to the appeal to the divorce court but the application of the principles of the Gospel in the dealings of husbands and wives with one another? What is the solution for the problems of the industrial world but the application on both sides to the controversy of the golden rule? What will solve the national and international problems that have deluged Europe in blood but the moralizing of patriotism and Christianizing of race hatred and prejudice? Recently a distinguished lawyer of national fame said in a public address that he was not identified with any Christian church, but that it was his firm conviction that "in less than a third of a century modern civilization would turn back into barbarism if we did not get more of Christ into the life and movements of the world." In view of present conditions existing on three-fifths of our globe, does any one doubt the truth of the prophecy? Who, therefore, can make as large a contribution to the solution of the tremendous problems that must be solved in the present generation as the man who preaches the Gospel of Jesus Christ?

Let parents, like Hannah of old, l
their sons to the Lord so long as they l
Let young men, like Isaiah, say, "Here
I, Lord, send me." Let the disciples of
Lord everywhere pray the Lord of
harvest that he send forth more labo
into the harvest. Let the churches, like
one at Antioch, obey the command of
Holy Spirit, who still says, "Separate
Barnabas and Saul for the work whereu
I have called them."

Atchison, Kan.

"THE DEMAND FOR A HOSPIC HOME"

But by far the great majority of
boarding and rooming houses fail to m
their guests feel "at home." The home
mosphere cannot be detected, and a
sonal interest in the welfare of the gu
is seldom shown, the only desire of
keeper being to get the most by giving
least in return. Most places have de
erated into cheap hotels, with the home
mosphere entirely lacking. Young men
women, and even young couples, who sh
establish a home of their own and ass
the pleasant duties of the home, drift
these rooming houses, which offer to
care of the indispensable needs of the b
and thus allow the individuals and cou
more time for over indulgence in socia
fairs, which soon develops into unwh
some pleasure which opens the way for
sequent immorality.

This is not idle talk. There is suffi
evidence to bear this out. The roo
houses, in many instances, are p
where immorality is unchecked, and
young man or woman, coming as a stra
to the city, is unaware of the evil w
lurks behind the words "High Class
nished Rooms," and since they offer b
and lodging at rates within the mean
the average young man or woman, h
she is attracted, often without making
inquiries as to the character of the p
He makes his "home" in a place w
without being aware of it, evil tempta
are lurking, ever ready to envelop the s
ger, thus bringing ruin to body as we
to soul.

Rooming houses are curses and sn
They exist in great numbers because o
demand for a place to eat and sleep fo
ple who are alone in a strange place.
this condition will continue unchecked
our young people will likewise be br
into temptation, unless we follow the
mand of the Master with greater e
siasm and with more devotion, and
the stranger under our protection.—
ther League Messenger.

y Ministers Should Be Educated Men

BY PROF. J. FRY, D.D., L.H.D., LL.D.

re ever was a time when ministers the Gospel should be thoroughly ed- ted men, that time is now. Minis- appointed not only to proclaim the but to be its promoters and its de-

Any Christian man of good nat- ts, who has received the usual high ducation, may be fully competent to the plan of salvation in Christ, and ade men to forsake sin and accept mption he has wrought for men. limited education is not sufficient e him to meet the sophistries and agnostics and other unbelievers. be able to "contend for the faith ivered to the saints." If all men vorably disposed toward Christ's alvation, a limited education on the a minister might be sufficient. But time the Gospel was first preached ve been men ready and eager to d thwart it. Many of these have are highly educated in the wis- his world, and our ministers must y educated, so as to meet these of the truth, expose their sophis- errors, and establish the teachings Word, if the Church and cause of not to suffer.

especially true in the age in which iving. Never have infidelity, ag- , or false religions been more bold, and insidious than now. It may outspoken and violent as in for- , but is now aimed at overturn- in the leading doctrines of Christ, divinity and atoning sacrifice on and the inspiration of the Scrip- Even these are not so much at- pushed aside, and other theories s put in their place. These ene- e cross even form themselves into ions and establish a worship or cult which ignore if not deny the of Christianity, and substitute vice and good behavior for "re- toward God and faith in the Lord ist." These are harder to silence ome than those who openly deny nce of God and a future life.

re to be competent not only to but also to defend the truth as it s, demands the most thorough edu- man can receive. Not only must ciently instructed in theology, but artments of learning usually em- a college course, such as the an- uages, history, philosophy and the sciences, and attain the mental discipline they furnish, in order that he may be able to meet these adversaries on their own ground and with their own weapons, and expose their false ideas and schemes whereby they lie in wait to deceive simple souls.

He needs this education also in order to be recognized in his congregation, and in the community where he lives as a man not only of irreproachable character, but of scholarly attainments for which he will be held in high esteem. Education was never as general as now, and people will not be influenced or impressed by a minister when they discover they are better informed than he is. He should be a leader in the community, which no man of inferior education can expect to attain.

Furthermore he cannot be happy in his work and office, if he is continually conscious that he lacks the weapons necessary to successful warfare and the wisdom how to employ them.

In all this we are not saying that education is the only qualification for ministerial efficiency and success. All the education the schools can give him will be of small avail if he knows nothing of those spiritual gifts which a true minister of the Gospel must possess and has never received that baptism of the Holy Ghost without whose aid and power the work of the minister will fail. But the Spirit works through means as well as through men, and a thorough education and mental discipline furnishes the best means upon which and through which the Spirit can operate. St. Paul did not possess a greater measure of the Holy Spirit than the earlier apostles, but his superior education in his early life gave him advantage and strong weapons which brought him far greater success in his ministry than the others attained.

And now, since our Lutheran Church furnishes excellent colleges and theological seminaries for fitting and qualifying young men to become able ministers, and has provision for aiding those who are unable to meet necessary expenses, every encouragement is given to any man seeking the holy office to have himself thoroughly equipped, and to become a minister of the Gospel "who needeth not to be ashamed."

—As the light and heat of the sun makes the things planted in the earth to grow, so does Jesus, the Sun of Righteousness, cause Christians to grow in grace and holiness.

The Calling of the Ministry

BY REV. WM. ECKERT, CHICAGO SEMINARY

THE ministry is an office instituted by God to increase the spiritual treasures of man. As miners work to increase our stores of gold and iron; as farmers labor to produce more corn and wheat; as doctors preserve and restore health; as teachers multiply knowledge; so ministers increase spiritual values. A minister uses the Word and Sacraments, through which God bestows His gace. He gives us right ideas about God, the soul, our duty and opportunities, and our destiny. He inspires life to greater zeal and hopefulness. He directs the young in wisdom's ways, thus building characters that shall endure forever, be happy here, and serviceful to others. He reclaims the fallen, comforts the downcast and distressed, feeds the soul and makes it strong for every good work.

He is not a priest—offering sacrifices; nor a reformer—merely changing the outward arrangement of things; nor a charity worker—relieving present bodily distress; nor a teacher—in earthly things. But he is the ambassador of God, offering and conferring spiritual gifts and graces; an architect and builder of character; a teacher of the otherwise unknown revelation of God and spiritual things. He does not increase the world's supply of goods so much as he helps men to so use these goods that they can attain richer and higher treasures.

It is an important calling. It is the only one for which God has made special provision. He instituted the priesthood. He sent Jesus, who was a minister, and founded a theological seminary, and trained His followers, and sent them to save the world. Not through press or electric sign, but through men does God desire to be made known. This is God's method. A saved man saving another. Our present happiness and progress, and our future salvation depends upon this office. Character is a greater possession than money; and a good conscience than bank stock. More blessed are the humble poor, rich in faith, than the worldling with all his pleasure. Man's best treasures are spiritual and God and the world look to young men to give these.

It is an honorable calling. Jesus was a minister. Some of the world's greatest men and women have been ministers and missionaries. This money-mad age is discounting the spiritual, and with it the ministry. But the tide has turned. Men realize that the making of money is too narrow a field for the whole man. They are inquiring for something to give worth to human life, and to offer hope after this wo

It is a coming calling. We are told there is no future for the minister. press and social engineer will supplant h But this is false to history. There h never been more ministers than now. the world grows rich in material wea through machinery and the applicatio the sciences; as the world recedes from rough physical life of the savage and i in civilization; as his physical wants more easily supplied;—man has more and ambition for the higher things of This advance from physical to mental social cannot stop short of the spirit This is in the line of the minister's work

As society becomes more complex it quires a stronger arm of religion to go it. As society becomes more refine needs greater ministers to lead it. philosophy, science and art of toda headed toward the higher and spiri We have a Revelation from God. W not work from below up to a destiny. know the end, and shape all things the

The attractions are many. We with eternal things; for God, in a sense applicable to any other calling; on s character and destiny; with means that divine and creative, the Word and Sa ments. We are building the Brotherh making possible modern civilization. enter closer into men's lives, their sor and joys, than any other class of wor We have a broader field to investigate interest us; have more time for reading intercourse than others. We are lea of leaders—teachers, lawyers, bankers cial workers look to us for guidance an spiration. We can enter into their as no one else can. What an opportu

The requirements. The best should themselves. Yet God has often used men to serve his purpose. We need a first class men of exceptional ability we need thousands of ordinary men. A should have a sound body and good he and especially a good voice and lungs. should have a good report from school. he must have a good moral character some Christian experience. God's m ters must reflect His character, for we more by example than by word.

Help offered. The Church is willi help worthy young men to enter the istry. The Synodical (and other) Funds are maintained for this purpose no one turn back merely because of the of money. Most of our ministers

e country and our poorer homes. can I do to recruit the ministry? Matt. 9:38. *Come.* "Here am I, ." Consult your pastor about the *Give.* Colleges, seminaries, and help funds must be supported *by ho do not come into the ministry.* others is the next best thing to urself.

How many ministers have come from your congregation? How many men in your Synod are now in college, and in the seminary, preparing for the ministry? How many men receive synodical help? How much does Synod apportion your congregation this year? How much is your ability to give? Let our young men in the League reflect on these things.

Luther and the Reformation

BY REV. CHARLES W. LEITZELL, D.D.

thought with me if you will to the l town of Wittenberg. It is the st day of October, 1517, and I see ressed in the garb of an Augustin- k; he is walking down the broad f that town; in one hand he carries n the other a hammer; he has the new Church of the Elector, history as the old Castle Church. that he pauses before that church n in deep thought, and then rap- roaches as though he were moved nward momentum and nails to the the old Castle Church the ninety- s.

did this monk think and realize thing he was that day doing was turning point in the history of the Church; that it was to be the of the most momentous move- modern times. Martin Luther ese theses to that door at such a upon such a subject aroused all It may be true that the sound mmer was heard by few, but it is that the sound of that hammer heard for many generations since. true that the sound of that ham- died away, but its echo sounded ugh the years—four centuries.

he beginning of a most momentous —a movement which for four years, save one, the Christian as been commemorating—a move- ch has made the 31st of October emorable in the Protestant Church ment which it is right and fitting testant people shall continue to rate in order that we may be re- gain and again of the great bless- h have come to us through the ns.

ould suggest a theme it would be rmation with some thoughts con- he Reformer. I must first remind the Reformation of the sixteenth century was a necessity. In doing this, we must open a chapter in history which I would fain allow to remain closed. We open it in order to answer certain challenges which prevail today, for there are those who would have us believe that the Protestant Church has no right for its existence, for they contend that there was no real necessity for a Reformation. There was no occasion for strife and contention and bloodshed and war. . . . Many this day are questioning whether it was worth while, and some go so far as to say that the evils which have come surpass the blessings which have resulted. Living in an age of liberty as we are, . . . we are liable to wonder why it was necessary.

It is absolutely essential that we should thoroughly understand that the Reformation of the sixteenth century was a necessity because of the condition of the world and the Christian Church at that hour.

These conditions at the dawning of the Refomation beggar description . . . for the church now had become an institution patterned after Rome itself, for that was the desire of the pope at Rome . . . and never in the history of the human race has there been an instance better suited to coerce men's wills than that.

From the time that Constantine came into power in Rome . . . there was constant rivalry between and until the ninth century the Eastern church withdrew from the Western church.

. . . If the pope could put his feet upon the neck of a sovereign what do you imagine was the condition of the common people? They were compelled to submit—if not, they were punished by assassination and death. The right for a man to think according to the dictates of his conscience was unknown and forbidden.

Priests were free from punishment for crime . . . The monastery became many

times hotbeds of crime. Many of the priests, and these are historical facts, were ignorant and illiterate and absolutely unfit to be the shepherd of God's flock. The people were kept in absolute ignorance, and knew nothing of God's word—the Bible was a closed book to them. Because the Word of God was a closed book, the way of salvation had been changed. Men were taught that self-mortification worked regeneration and thus it were possible to get into heaven rather than by way of the cross and justification through faith.

We do not mean to say that there were no Godly men for God always has his faithful few—St. Francis—unless the history of a thousand years before that day is one aberration the church had fallen, and unless the history of the past thousand years was one lie, the only thing that could save the church was a reformation, and that the church recognized this, there is evidence in the fact that three great councils were held—Pisa, Constantinople and Basel.

In the second place, not only was it a necessity but it was a providential movement. We believe that God . . . working and bringing to pass for the accomplishment of this one purpose running throughout the ages, and if we believe in a God of human affairs, we cannot doubt that the Protestant Church was God-called and that God in a wonderful hour brought to pass those things that made possible the Reformation of the Church, for there are many things that show His hand in the days of the Reformation.

In 1453, after a siege of fifty days, Constantinople fell without much resistance into the hands of the Turks and men felt that Christians were about to perish . . . That the Roman Church feared the Turks and Mohammedans more than the Protestants is evidenced by the fact that in 1532, when the Turks and Mohammedans moved toward Vienna, Rome granted peace.

Let me call your attention to the discovery at this time of the most wonderful of all discoveries—the invention of printing. Suppose the invention of printing had been discovered years before this. It would have only been used by those in authority. But coming in a day and time when it did, it made it possible for the Reformer to send his messages out into the world, that the world might receive these great words and especially the Words of God.

Then there is Christopher Columbus' discovery of America. Europe needed a new country where it could expand. The pilgrims came to America in order that human freedom might have a new birth and a place in which to grow and develop.

Philip of Spain gathered a mighty a which under the Duke of Parma set ou the North Sea across the English Cha but a mighty storm arose and sent to the bottom, and Queen Bess had mi a coin upon which was inscribed "Thus God breathe upon them, and they buried in the deep."

The Providential hand is shown in choice of the leader. It required a g in body as well as mind to assume su task, and I see the hand of God in the ing of Luther from obscurity—from po where he had been able to grow up st physically and be prepared to bear things which he woud have to encou The hands of God is further shown in Luther first studied law, giving him ability to think, and then his decisio be a monk in order that he himself m be able to find out that the way of could not bring peace to a man's soul.

We can see the Providential hand of in the manner in which Luther make decision—the death of his friend Alexis then that thunderstorm when Luther n lost his own life, and praying to be sp promised to devote his life to religion. only thing that was burning in his now was this "What must I do to be sav And then, in 1505, on the 15th of Martin Luther knocks at the gate o Erfurt Monastery at midnight, and a old gate swings open, he feels that he found the peace which his soul crav the way Rome had provided.

Here, he did penance, he said pra he did all sorts of menial labor unti strong body wasted, his splendid brai most refused to work and his limbs so weak they could scarcely suppor body. He prays . . . but he find peace, and he cries out "Wretched who shall deliver me?"

The Providential hand was further s in the Augustinian's journey to Rome in order that he might see the conditi the church in Rome . . . violating rule of the order . . . they laughe him and called him a rustic . . . f Rome, he himself declares he found piety . . . Rome manufactured religio other people—Rome had none.

Unless the guiding hand of Provide only a superstition then God's hand w the Reformation of the sixteenth cen and Martin Luther stands there una for since the day of miracles there has no such evidence of the hand of God i movement.

the third place the Reformation
t to the world the greatest blessings
man race has known since the Son
d was born in Judea. Not a new
, but that Church which the Son of
ounded and which through Jesus
has extended over Europe, across
nglish Channel into England, across
lantic to America and across the Pa-
Asia, encircling the whole world. . . ,
s made possible the preaching of
spel in almost every tongue and

Reformation has given to the world
rmed Roman Church. The reforma-
the Roman Church was brought
because of the Reformation of the
th century in the Protestant Church,
what the Roman Church is today it
o the Reformation of the sixteenth
. . . . Rome had obliterated Christ
e way of salvation by the cross and justification by faith. . . . It gave the right to read that book and interpret it for ourselves . . . given to the people in their own language and their own tongue.

For 399 years Martin Luther stands before the world with the cross—not the crucifix, but the cross deprived of its victim. . . . . Martin Luther with the cross in one hand and the open word of God in the other, stands before the world as the great missionary of truth . . . not only as the hero of Germany, but as the hero of the whole world.

The whole Protestant Church, and especially our own, prepare to commemorate and celebrate the four hundredth anniversary of this mighty movement, which, unless history be false, has brought to the world the mightiest and most wonderful achievements, and has done the most for men's freedom and lifted men a little nearer to the peace of God.

The Heart of the Reformation

BY J. E. WHITTEKER, D.D.

E Bible never gets out of date; it is the universal book for the universal age. And the man who gets his meat nk from it, never gets out of date. It here where the religion based upon ie differs from the mythologies and phies of ancient times, as well as he idolatries of Rome. These lose old upon the human heart because ve no permanent heart values. But le, as the Book of the Heart, works nto the conscience and out into the here is nothing musty or dusty t. It shall live, therefore, as long race lives.

so, the Bible is the Heart of the ation. The early Church was in act because it was mighty in ne fact of the Holy Scriptures. rk Ages were the result of dark- earts. And hearts were darkened the Light of the Gospel did not heir inward parts. For the Bible, lk of paper and print, has neither or life. It lay on shelves in mighty it lay on shelves in unknown : for centuries it lay there—dead roof that covered it. The walled- aries of Egypt could not save a race till their abundant supplies easured out to the inhabitants and into their lives. And there would en no Reformation if Luther—or —had not unchained the Sacred Volume and given it to the people in their native tongue. Not until its doctrine dropped like dew into their hearts did the seed of truth take root and spring into life. The Bible in the heart is the regenerating force; it is the reformatory force.

Martin Luther is a most modern man from whatever point you view his life. And what is the secret? He lived in the Bible, and the Bible lived in him! And as the principles of the Bible are from everlasting to everlasting, so his teachings and writings have an abiding place in the history of each succeeding age. It is this fact that gives force to the couplet:

"God's Word and Luther's Doctrine pure,
To all Eternity endure."

Take it in matters of state. He had a clear conception of the distinction between "state" and "government." The state exists by divine right; the government is the human contrivance for serving the purposes of state. The tyranny of government was a thing abhorrent to Luther's free spirit: obedience to government was just as deeply imbedded in his nature. "I am Church and State," proclaimed the Pope; and Luther branded it as false. What gave him this clear insight? He got it from the Bible. Its teachings became the very current of his life. "The powers that be"—they are God's ordinance. And as the Scriptures flowed through his sanctified

(*Continued on page* 19)

Among the Papers

BY THE EDITOR.

"CHURCH ADVERTISING"

The best kind of advertising of the Church is her own product. To illustrate: We know a parish church where for fifteen years a group of young men have been going out into the community with the invitation to come and see. In the church on each Sunday night they are present to welcome strangers. That is one reason why on those nights several hundred people gather to hear an earnest and inspiring address by the rector. The other reason is that these young men engage in a devotional meeting just before going on duty as ushers—and for fifteen years they have never omitted this. That parish advertises profitably the Church. The results are apparent.

We know another church where on each summer evening the choir sings a number of hymns on the porch overlooking a great public street and common. Men and women by the hundreds flock to hear. A brief invitation is given, and large numbers of them enter the church, remaining for the service. Constantly in this crowd of strangers men and women workers are becoming acquainted with them. People in that community know about the Church.

We know another of a different type, a little mission in a farming community, a mile from the nearest village, whose group of young men are carrying the message of the Church, as lay readers, to various farm houses of a Sunday afternoon, gathering the family and employees in a cottage service read from the prayer book. No further advertising of the Church through that little mission chapel is required. It is filled each Sunday.

Every baptized man and woman, boy and girl, is for good or ill advertising the Church today and all the time. If we are disloyal to the Church, we show to the world her inability truly to win us to Christ. If we are strong and resolute, we exhibit her in all her might and glory.—St. Andrew's Cross.

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"HUMMING BIRD CHRISTIANS"

At last it is known what is the greatest need of the Church on the human side. What it needs most is more humming bird members. Do you know what the peculiarity of a humming bird is? Why, this: that its heart is three times the size of its stomach when full! That is what makes possible the almost incredible speed of its wings and its endurance in flight without rest or soaring. But think what that would mean in the Church. The saying has become familiar that the way to the affections of a man is through his appetite. Almost the only way to interest some people in a good enterprise is to have a dinner in its behalf. When they are well fed they are ready to be addressed in behalf of your "cause." Now, if they were more like humming birds, their hearts would not need to be served so largely by their food. Of course even a humming bird has to be fed, and it is not suggested that Church suppers and young people's meetings with refreshments are not perfecty right; only it is worth asking whether they ought not to presume on hearts that are already warm rather than be devised for the purpose of warming hearts.

And let all of us cultivate the big heart by which we can keep going without much gastronomic encouragement.—McAfee in C. E. World.

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A BEAUTIFUL INCIDENT

Many good things have been reported of our noble President, but none more beautiful than this:

On the day of the funeral of Secretary Hay, the President's train left Cleveland shortly after noon. In the hurry there was no time for lunch. At Wheelock's switch the train had to lay over for a little while and the President asked that the lunch be spread on a beautiful plot of grass close by the train. When all were seated around the cloth, the President rose to his knees and asked the blessing of God upon the simple repast thus prepared. In this quiet, out-of-the-way place, the President of the United States, leading his cabinet ministers in asking the blessing of God upon their food as they were seated on the grass by the wayside, is a scene worthy of the painter, and brings him nearer to the hearts of the people than many of the scenes heralded and applauded the world over.

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Blessed Spirit of truth who delivers me from the most destructive of errors, independence on my own merit and righteousness, and leads me to build on the sure foundation of Christ's.

Blessed Word that brings me into the presence chamber of the Holy One. The first archangel never saw more of God than does a believer who sees Him through the medium of the Word.

True religion is not a mild or a violent insanity, but a most calm, rational, and respectable way of thinking and living.

Luther League Topics

d Sunday
t. March 4, 1917

BURDEN OF SIN WAS THERE"

(Gethsemane)

Luke 22:39-46.

DAILY BIBLE READINGS.

ay, February 26: Luke 22:7-13. Preparation Passover.
ay, February 27: Luke 22:24-30. Unseemly
esday, February 28: John 14:25-31. The Con-promise.
day, March 1: John 15:20-27. Hated With-se.
y, March 2: John 17:9-17. Christ's Prayer ers.
day, March 3: Mark 14:26-32. Going to

HINTS FOR LEADERS.

ymns 56 and 108 and the collect for "Aid Temptation" in connection with service in
the leader has read the Scripture, ask some ead Mark 14:32-43.
he pastor or some member to sum up the s presented in Luther League Topics.
time open for discussion.
"Calvary," Gounod.
service—Hymnal.
me one present select the closing hymn.

Meditation—Temptation

semane was the scene of one of the cred incidents in the life of Christ. was there seen as the man of sor-cquainted with grief. As seen in son, He was a true man, subject to knesses and trials of men. He was d of the same comfort as are men What words, temptation; agony; Think what Gethsemane meant to Think what it both has meant and t means to us.

Lesson—Perfect Obedience

t knew what was before Him. He from its pain and torture.
was no sin in Jesus shrinking from as painful. It is human nature to The sin in shrinking from pain s did is when the shrinking is so that it resists the clear will of God ther.
did not rebel against the will of ther. He said, "Father, if thou be remove this cup from me: never-not my will, but thine, be done." as Jesus' prayer.
t says if it is right in God's sight, cords with the divine wisdom, yes, mission can be accomplished, and k of redemption done without this suffering, He asks God to spare om this bitter portion. He asks s prayer be heard if it fits in with ill, which is always best. "Prayer," hillips Brooks, "is not conquering God's reluctance but taking hold of God's willingness." Christ's prayer in Gethsemane was the language of petition and submission.

Our Substitute

The very essence of faith was in Jesus' prayer when He said to God, "Not as I will, but as Thou wilt." "Underneath that awful agony there lay, millions of fathoms deep, unmoved and immovable, the intense desire that His Father's wish and will should be done. That wish and will were in reality His own. And thus He both desired, and he did not desire, that the cup should pass from Him. In the surface element of His feelings, He desired that the cup should pass. In the ocean of feeling that lay beneath, His desire was that it should not pass. And there was the divinest harmony between the two desires. In both there was a longing for what was good. But the good that was longed for in the undermost and deepest emotions was immeasureably the greater, and hence the Father willed that the cup should not pass altogether away, and the Son's will was entirely the same." It was a prayer of faith and a prayer of submission, and because of His perfect obedience to the will of God, Jesus has become our substitute.

In Gethsemane, Christ was suffering agony for the world's salvation. Sadler tells us that "Maldonatus speaks of having heard from those who had seen or known him, of a man at Paris in robust health, who, when he heard that he was condemned to death, sweat blood. And Thuanus narrates of the Governor of Monte Maro, treacherously decoyed by Maggi and the bastard of Saluces, and menaced with death for refusing to betray his trust, that it was noticed that he was so shaking in mind with the demon fear of so unworthy a death, that he poured forth a bloody sweat from his whole body." In His agony in Gethsemane Jesus prayed earnestly and His sweat was as it were great drops of blood falling down to the ground.

Christ's sorrows in the garden were part of Christ's atoning passion. President Woolsey says: "I cannot help feeling that part of Christ's state of mind in the garden was owing to the deep awful sense of responsibility, the conception of the supreme importance to man of His standing firm at this crisis. There was never so

er League Topics, complete lessons (of which the above are outlines and review), in 32-page pam- covering three months can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, 6 West 39th Street, New York City.

great a crisis, and He was aware of its length and breadth." There was the sting of sin and the absolute grief of His sin for the sinner. Alone He was bearing the burden of human sin. Into this hour were crowded all the horrors of the passion, the cruelty and shame, the physical torment and spiritual grief of souls because of sin.

It was the dark hour of Christ's earthly career, when as a man in the prime of life, He was facing death. Men under such conditions, with life opening before them, conscious of ability to perform some great work, and eager for it, look upon death as the end of all hope of human achievement. Christ's intense sufferings were the opening of a larger and more far reaching work than that accomplished in His early ministry.

Christ Prayed for What He Wanted

Christ expressed His desire to God, but left the answer with God His Father. True prayer implies submission to God. Faith trusts God as to the kind of answer. Christ's prayer was a model of directness, earnestness and perseverance.

Bible References

Matt. 26:39-44, 49, 56; 27:1, 19-26, 46; Romans 8:34; Heb. 7:25; I Jno. 2:1; Col. 3:4.

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Third Sunday in Lent. March 11, 1917

"WHEN FRIEND TURNS FOE"

(Judas)

Luke 22:47-48.

DAILY BIBLE READINGS.

Monday, March 5: Luke 13:6-10. An Empty Life.

Tuesday, March 6: Luke 9:18-27. A Vision of the End.

Wednesday, March 7: Matthew 20:20-28. Unholy Ambition.

Thursday, March 8: Luke 22:1-6. The Treachery of Judas.

Friday, March 9: Mark 14:16-21. Judas Pointed Out.

Saturday, March 10: John 13:18-30. Judas Withdraws.

HINTS FOR LEADERS.

Suggested hymns in connection with service in hymnal, 106, 162, 110.

Have papers assigned on "Jael," "Delilah" and "Joab," bringing out similarity or dissimilarity to Judas. (References, Jn. 4:8-22, Jn. 16:14-21, II Sam. 3:27, 20:9-10.)

Ask others to read verses bearing on subject, such as Ps. 55:12, Job 19:14, Ps. 41:9, Job 16:20, Pr. 25:19.

Sum up with a brief talk on "Loyalty to Christ, Our Truest Friend."

If desired the following verse may be read:

"Christ was forsaken, so must thou be, too.
How couldst thou suffer but in seeming else?
Thou wilt not see the face nor feel the hand,
Only the crushing of the feet
When through the bitter night the Lord comes down
To tread the winepress. Not by sight, but faith
Endure, endure, be faithful to the end."

Meditation—Covetousness.

One of the bitterest ingredients in Christ's cup was His betrayal by an intimate friend and disciple. The betrayal of Jesus Christ by Judas Iscariot was a ve grave, criminal act. Judas' motive in b traying Christ for thirty pieces of silv was avarice, covetousness. As treasur of the band of poor disciples, he may ha been ambitious to have been chancellor the exchequer in a greater and more sple did kingdom. Anger and spite at the publ rebuke given him by Jesus at the supp in the house of Simon the leper, may ha determined him to do something desperat The goodness which continually condemn him may have revealed to him somethi of his own wickedness. Satan enter Judas. He abandoned all sense of honc He desired money and he grasped it at t expense of his Saviour. "Take heed, a beware of covetousness: for a man's li consisteth not in the abundance of t things which he possesseth."

Robert Yost says: "Poor Judas! Yo avaricious spirit responded to the glare earthly bubbles, tangible things, while y were blind to the realities of the soul. deluded by avarice, that you traded yo offered interest in a 'city whose build and maker is God,' for a handful of bea that in your grasp, crumbled to dust. O sense-bound natures lead us from t spiritual but for the grace of God." T commandment is, "Thou shalt not covet

Lesson—A Traitor's Life Shows the Wag of Sin.

Judas is a warning against covetousnes Socrates said: "The wealth of coveto persons is like the sun after he is set delights none," and the story of Judas' li is without charm to us.

Judas was one of the twelve disciple He was the only one of the twelve not Galilean, and his name is always put la in the list of the Apostles. He deriv prominence because of his betrayal of h Lord and Master.

Just before the Passover Supper, he we to the high priest with a proposal that they would give him money, he would se a convenient opportunity to deliver Jes into their hands. At the supper Jes predicts that one of his own company is betray His. No name is mentioned. Gethsemane Judas, at the head of an arm force, comes to Jesus and gives Him a ki

With a kiss Judas passes out of histor With a kiss, the traitor's audacious sig Jesus is identified to the crowd.

A Rare Opportunity.

While Mark states only the facts of t betrayal, with no reflection on the motiv and no emphasis on the agreement wi the priests for money, the other evang

dd additional details. Judas was as-ed with Jesus as the other disciples. njoyed His presence. He cannot the blame upon others for his sin. s a rare opportunity. He was in the of goodness and heard the most pro- truths uttered with the most gra- words. For all of this, even in close ation with the Master, he lost the e that God had given him.

ll sad words of tongue or pen,
saddest are these, 'It might have been.'"

covetousness Judas turned God's ng into a curse. Yost says: "But r than all seeming there was a reality, nveiled heart with its low, dastardly se, concealed from mortal, but open e eyes of Him with whom we have . And it was this secret, silent hid-aven of unrighteousness in his unre-ate heart that worked its way, bye ye, to the surface. . . . I only that we interpret the poor unfor-'s life in the light of the word, and word makes him a free moral agent ust meet his sin at the judgment bar d. I think the fundamental error which he built his life was a false tion of the kingdom of Christ. In e was not alone, for the same mis-was shared by all the Apostles. It n earthly kingdom with a throne and in Jerusalem, to which all the na-of the earth should pay homage, that as a goal before their minds."

Was Not Kept from Wrong by Good Example.

er the best influence, with good ex- and good training, Judas still made reck of life. It is a terrible thing ke the crowning effort of one's life undertaking. Success under such ions is awful failure. We are told erson standing in front of the cathe-f Notre Dame in Paris admiring its ful statuary. The following is the tive. As I did so, a Parisian ap-ed me and said: "Do you not see ning amusing up there?" "No," I "it seems to be all religious." In-y I was asking myself: "Is this an st, or is he making a fool of me?" ou see those figures?" he inquired, ng to a group representing a soul weighed to see if it should be found ng. "You observe that there is an standing on the one side and Satan other. Satan seems as if he were watching to see that there was fair "Yes," I answered, "but I fail to see anything amusing in that." "Just look under the scales!" he replied. I looked, and there underneath was a little imp holding up the scale. That is the way Satan gives fair play. A man says: "I will reform." "I'll mend my life." "I'll give up drink." "All right," says Satan, and he seems to stand aside and give you fair play. Do not trust him. He has some unseen imp against you. If it be not strong drink, it will be some other sin. In Judas' case, it was the love of money, and a violation of that morality which forbids us to resort to fraud to obtain the property of others unjustly under the pretext of legal right.

Bible References.

Romans 6:23; II John 1:7; I Tim. 4:1, 2; Job 42:6; Romans 7:18, 19; I Cor. 55:57; Isaiah 44:22; John 3:16; Luke 15:4, 5; Luke 12:8; John 5:24.

"ASHAMED OF JESUS"

Fourth Sunday in Lent. March 18, 1917.

(Peter)

Mark 14:66-72.

DAILY BIBLE READINGS.

Monday, March 12: John 1:35-42. Peter's Call to Discipleship.
Tuesday, March 13: Matthew 8:14-17. Peter's Mother-in-Law.
Wednesday, March 14: Matthew 14:22-33. "O, Thou of Little Faith."
Thursday, March 15: Mark 8:27-33. A Confession and a Reproof.
Friday, March 16: Mark 9:2-13. A Vision and Its Lesson.
Saturday, March 17: John 18:2-12. Peter's Sword.

HINTS FOR LEADERS.

In connection with the usual service use Hymn 15, and let Hymn 191 be sung as a solo or by selected voices.

Ask for instances either in Bible or elsewhere of those who have been tempted and have not been ashamed to own their God.

Try to show why Peter was weak and yet in spite of this weakness how he was used as one of the founders of the Christian Church.

Let some one read II Tim. 1:12; I John 2:28; I Pet. 4:16.

Suggested hymn for closing, 177.

Meditation—Strong in the Lord and the Power of His Might.

The trial of Peter left Christ victorious. Peter's sin is in striking contrast with that of Judas. Judas' sorrow was remorse. Peter repented. Peter's sin, repentance and pardon, revealed the depth of Christ's love as our Saviour, by showing how great is His forgiving kindness and how large is His pardoning mercy, even to an apostate. St. Jerome says: "Without the Spirit, St. Peter trembled at the voice of a maid servant; and with the Spirit, he withstood princes and kings." This is the Scripture: "Wherefore, let him that thinketh he standeth take heed lest he fall." St. Augustine says: "Peter denied Christ once, and wept forever after it. We often deny him, and never weep for it at all."

St. Ambrose says: "You have followed him in his sin: now go follow him in his repentance." Think of these words of Scripture: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Lesson—The Sin of Denying Christ

Peter was a great apostle. For all Peter's courage and rash zeal in the hour of conflict and in the darkness of trial he proved himself a coward. He denied his Lord and Saviour almost in Jesus' presence.

Peter had great faith and after his fall he conspicuously displayed his faith in Christ.

Peter was a combination of strength and weakness. Robert Yost says: "But what does the life of Peter teach us by way of warning as well as example? What is the weakness and the strength of his character? One point of weakness up to the crucifixion hour was his self-confidence. 'Simon, Satan hath desired thee that he may sift thee as wheat.'

"And among the things to be sifted out as only chaff and husks, is that human self-confidence that divorces itself from Divine grace. The raw apprentice with the mercifully granted self-confidence of youth, thinks he can do all things in the energy of his young life. But such a spirit gets knocked out of most men before they have passed many milestones. And then we learn to take a proper measure of ourselves and know our limitations as well as to take a proper measure of the things that oppose." The evil principle gained ground where least expected in a way Peter had not thought of.

Only One Way to Follow Jesus.

Peter followed Jesus afar. Because of his self-confidence he ventured into evil company and made a cowardly compromise with himself. Peter adopted the wrong course with temptation. What would you have done under like circumstances? Peter had been warned but his over-confidence had worked his undoing. Robert Yost says: "We hear so much frothy nonsense today about mistakes and errors and blunders, and so little honest confession of sin either by word or bitter tears, that it is positively refreshing to light upon a man who has in him the sterling worth to make the confession that he is a sinner. The teaching of the word of God is unmistakably clear upon the point that the way to favor with God is by confession of sin and tear of repentance. Strength of character i evidenced by the confession that everythin contrary to the commandments of God i SIN." Peter was not in the place of duty He was in the place where he was expose to peculiar temptations. The weakness o his nature, his curiosity, led him too fa He was on dangerous ground, but he re traced his steps before it was too late. H profited by his experience. He was per manently changed for the better and use his experience to urge others to avoid th snare into which he had fallen.

Bible References.

Isaiah 1:18; Eph. 1:7; Col. 1:14; Ro mans 3:25; Acts 5:31; 13:38, 39; Isaia 43:25; 44:22; Psalm 86:5; Isaiah 55:7 Luke 7:36-50; Micah 7:18; Exodus 34:6-7 1 John 1:9; Mark 2:5; Psalm 32:1-2 Psalm 103:3-12.

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Fifth Sunday in Lent. March 25, 191

"COMPROMISES OF COWARDICE"

(Pilate)

John 18:33-40.

DAILY BIBLE READINGS.

Monday, March 19: John 16:26-33. The Scattere Disciples.

Tuesday, March 20: Mark 15:1-6. Jesus Arraigne Before Pilate.

Wednesday, March 21: Mark 15:7-15. Barabb Chosen.

Thursday, March 22: Luke 23:11-16. Pilate a Herod.

Friday, March 23: John 19:4-12. Efforts to Relea Jesus.

Saturday, March 24: Matthew 27:26-31. Deliver to Be Crucified.

HINTS FOR LEADERS.

Use usual opening and closing service. Suggest hymns: 165, 166, 157.

Draw vivid word picture of the scene of Chri before Pilate, using if desired the well-known p ture by that name so that the scene may be clear

Have some one give a short talk on "Pilate."

Have a three minute paper on subject "Our R sponsibility, Can We Shift It?", bringing out the i possibility of a compromise.

Let some one read Maltbie Babcock's "Be Strong

Meditation—No Compromise in Our Choi of Christ.

The practical question is: "What sha we do with Jesus?" Shall it be Christ Barabbas? Seneca says: "He who fails prevent a sin, having the power to do s sanctions its commission." Besser say "To each one there comes the Pilate's hou in which he must make his decision, eith for or against Christ.

The question "What shall I do wi Jesus?" is a question each one must a swer. "(1) Every person must do som thing with Jesus. He must accept or r ject Him. (2) Some try to escape th decision: (a) by refusing to decide, b that is deciding against him; (b) by su stitution of other virtues in the place believing in Christ; (c) by laying t

on others, on circumstances, on ations; (d) but it is all in vain. o reject Christ is to reject the sum oul of all goodness. (4) Rejecting is the great sin of the world. Christ is rejected from wrong and motives." Jesus asks the question: do men say that I am?" Shall our r be: "Lord, to whom shall we go? hast the words of eternal life, and elieve and are sure that Thou art Christ, the Son of the Living God."

son—Sinning to Please Others a Failure.

m the bar of Pilate, Jesus was taken Court of Herod the Tetrarch and Herod He was returned to Pilate. had shown a desire to deliver Christ the sentence of condemnation. As he custom at the Passover to release oner, he proposed this favor on this n. Against the verdict of innocence ice of the multitude prevailed. They for the death of Jesus and the re- of Barabbas. The most cruel indig- were heaped upon Jesus and Pilate ted the cruelty. Such was the time- g spirit of Pilate who could not re- e wishes of the multitude.

te failed. He failed in the greatest unity that ever came to a man. He arnings, as every sinner has, but he d a course of sin against his own nce, against his persuasion of , against the advice of his wife. He the world and with it sin, defeat, , remorse and death. Thomas e has a striking passage. It illus- Pilate's injustice: "I tell thee, is nothing else but justice; one strong I find here below—the thing—the hing. My friend, if thou hadst all rtillery of Woolwich marching at thy n support of an unjust thing, and in- bonfires visibly awaiting ahead of to blaze centuries to come to buy y on behalf of it, I would advise o call 'Halt!' to fling down thy baton ay: 'In God's name, no!' What will uccess amount to? If the thing is t, thou hast not succeeded, though es blaze from North to South and rang, editors wrote leading articles, he just thing lay trampled out of to all mortal eyes, an abolished and ilated thing."

Bible References.

e 15:19; Prov. 1:24; John 6:37; 5:46; Jer. 29:13; James 4:8; Eph. Isaiah 45:22; Prov. 1:23; Romans 2; II Thess. 2:10; Zech. 9:12; ss. 1:9.

THE HEART OF THE REFORMATION

(*Continued from page* 13.)

heart out into the avenues of state life, we find him uttering the very principles that have entered into the loftiest conceptions of modern times—the government of the people, by the people, for the people. It was the Bible speaking through the man to the governments of every age.

If the man is to rule, he must have the brains to do it. The Romish principle was the very opposite: Keep the people in ignorance, and you can keep them in bondage! And Rome exemplifies it to this day wherever she is a ruling force. Put your finger on the map of ignorance; Rome rules there. The very fact that God gave man dominion over all creatures implies the necessity of the ruling mind to exercise it. It is not a case of brute against brute, but of intelligent life subduing animal life. And when it comes to state rule, since the rule is of the people, the people must have the intelligence to bestow it as well as to profit by it. If obedience is to be more than an animal response to the lash in the hands of prince or pope, it must be the act of the intellect capable of comprehending the rule and observing it aright. And so, Luther was an advocate of the masses—not from the standpoint of politics, but for the sake of manhood, with the Bible principle to develop it.

And that is why I place the Bible as the Heart of the Reformation. The principle of the true Renaissance—the revival of the manliness that comes from Christ—is traceable to it. The principle of human advancement, in church and state, works out through it. And if we, Lutherans, would make this year of jubilee a new starting point for the spread of our Reformation principles, the Word of God must dwell richly in our hearts and go out, in abundant measure, into all our lives. And then, as our life touches other lives, the Bible in our hearts will touch other hearts and help to make them Bible hearts.

—♣—

There has come to the desk of the General Secretary the Bulletin of the Luther League of Kansas, which contains the following pointed statement: "Let all the Lutheran young people's societies, by whatever name known, understand that we are a league of Lutheran young people's societies, banded together for the purpose of advancing the interests of the Lutheran Church in America, and on this ground alone do we ask them to unite their strength with ours."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
REV. LUTHER M. KUHNS, EDITOR,
Omaha, Nebraska.
—with—
W. C. STOEVER, Lit.D., Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
J. M. REYNOLDS, Valatie, N. Y.
A. T. MICHLER, Philadelphia, Pa.
AS SPECIAL ASSOCIATES,
And the co-operation of the Literature Committee of the Luther League of America.

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Editorial

THE PRESIDENT'S GREETING

One more year has passed and gone. Dreadful has been the suffering to the people across the Atlantic. When we think of it, our hearts bleed with sorrow. Shall we not as Luther Leaguers offer our prayers with renewed vigor and with greater sincerity that this suffering may cease in the year of our rejoicing upon the celebration of the 400th anniversary of that great event in the Protestant world. We no doubt have felt the strain of the terrible calamity, as no doubt a great many of us have assisted those in need at different times when in our power to do so.

May we as Luther Leaguers make ourselves more useful during the coming year not only in the Church, but throughout our glorious country.

And grant, O Father, that the time
Of earth's deliverance may be near,
When every land, and tongue, and clime,
The message of Thy love shall hear.

C. T. A. ANDERSON,
President Luther League of America.

FEBRUARY

Though the shortest month in the yea
February is a month of great events. Jen
University in Germany was opened in Feb
ruary, 1558. It is also the month of th
First Diet at Augsburg. In this mont
Martin Bucer's bones were burned by th
Papists at Cambridge. In this month th
first Swedish Lutherans landed in Delawar
in 1638. It was the month of the Smalcal
Articles against Rome in 1537 and the Die
of Speyer 1544. It is the month whe
Ziegenbalg, the first Lutheran missionar
of India, died at Tranquebar; of Christia
Frederick Schwartz, the great Luthera
missionary in India, and the month whe
John Companius, the Lutheran missionar
among the Delaware Indians, landed a
Fort Christina in 1643. It is also the mont
when Luther preached his last sermon a
Eisleben in 1546 from the text, Matthe
11:25, and the time of his death at Eislebe
on the 18th of the month, and his burial a
Wittenberg on the 22nd, and it is notabl
that this is the month when at Ghent i
1500 the Emperor Charles the V was born
before whom Luther appeared at the Die
at Worms. These are only a few of th
memorable happenings in this little mont
of great events.

LENT

Ash Wednesday comes on February 21
and is the beginning of Lent for the yea
1917. Lent receives its name virtuall
from the lengthening of the days of sprin
It is the religious season of fasting o
served before Easter. Before the thir
century there is positive evidence of th
solemn observance of the last two da
of Holy Week everywhere. This o
servance gradually spread to include th
whole week. Outside this solemn fa
the Church fathers Turtulian and Orige
and some of the other early Churc
writers, allude to a forty days' fast. Th
Council of Nicæa in 325 recognized it
an established custom of the Church. The
is a probability the observance of Le
was practised by the more zealous even
apostolic times. The period of forty da
was practically adopted in commemoratio
of the fasting of Christ as well as Mos
and Elijah for that length of time. Th
custom has gradually come to be the ru
and our Lutheran Church observes this se

of the Church year with fitting services becoming self-denial. During Lent a r attention should be given to the ces of the Church, to private devotion to an abstemious life for the quicken- of our inner and spiritual life.

—❧—

MELANCHTHON

ne associate of Luther in the Protestant rmation and the foremost teacher of ime was Philip Melanchthon. Hallam these words with reference to Melanch- , "far above all others, the founder of ral learning throughout all Europe." nchthon sprang from the middle class d Luther from the lower. By the ad- of his grand uncle, the distinguished learned Reuchlin, he changed his ly name upon entering the University eidelbergat at the age of twelve. From varzerd, meaning black earth, into its k equivalent, Melanchthon. This was mmon practice at that time among lars. Most opportunely for Luther, had posted his Theses the year before, nchthon was now called to the chair of k at Wittenberg. His inaugural ad- on assuming the duties of the chair upon the subject, "Reform in the ies of Youth." Those who had de- ated his boyish appearance and depre- his youth immediately changed their on to one of admiration. His lectures thronged sometimes as reported to the er of 2,000, even including princes noblemen. He was drawn by Luther's ncy from his classical studies into the of theology and gave, in the ferment e times, an objective form and stamp lidity like an architectural design to cience. Among the reformers around naster spirit of Luther, Melanchthon characteristically the peacemaker. nchthon's relations with Luther con- d to the last and his gentle spirit held ve the fiery heart of the great re- er. He looked forward to death as ped from the madness of theologians." ast prayer was "that the churches be of one mind in Christ." Melanch- was born February 16, 1497, and died 19, 1560. From one point of view ems to have been born before his time. cked the dramatic element which drew opular heart to Luther. He has been coming to his rights. He blended progress and tolerance, sweetness and light, and for all the darkened years of failure in his efforts for a more ethical theology and for the union of the Protestant factions he continues to attract the cultivated mind.

—❧—

WASHINGTON

We are again reminded of the Father of His Country. This is the month of the anniversary of the birth of Washington. His greatness has caused his name to live beyond the confines of his own country and of his own age. His teachings and principles gave character and form to the American Government. With prophetic vision he saw where safety for the republic was to be found. In adherence to the teachings and principles of Washington, especially in avoiding entangling alliances and meddling in the affairs of other countries, we, as a people, have found peace, prosperity and safety. Any departure from these principles laid down by the Father of His Country, and that have been the landmark of our growth and development, bodes no good for the future. Washington had opportunity to gratify any ambition. By his conduct he gave an exhibition of principle that testified to the eminence of his character, and patriotism has bestowed upon him a greater and nobler name than he could have secured by yielding to the wiles and gratifications of political ambition.

—❧—

MOTIVE AND DESTINY

Young people must realize the motive and destiny of the League. It is not an organization that exists for itself. It was never organized only that it might perpetuate itself. It was not meant simply to be a vehicle of devotion, and a gathering for prayer. Nor is it any more a social club, a literary society. It is not monastic in its nature, but its members are to go out from it into larger and better service for the Church. Its devotions are necessary for the inspiration of its members, and yet the devotions are only the meals of the spiritual life. In the strength of that nourishment, some work is expected. The social life of the young people can be conserved, elevated and made truly Christian through the Luther League. From books and papers can be gathered information about the doctrines of the Church, the missions of the Church and the varied work of the Church.

General Secretary's Letter

DEAR FRIENDS—We enter upon the month which contains the fewest caendar days, and yet the most days of special significance.

The twenty-second is the birthday of the father of his country. May it ever be freshly remembered by American hearts! May it ever reawaken in them a filial veneration for his memory; ever rekindle the fires of patriotic regard for the country he loved so well, to which he gave his youthful vigor and his youthful energy during the perilous period of the early Indian warfare, to which he devoted his life in the maturity of his powers in the field, to which again he offered the counsels of his wisdom and his experience as president of the convention which framed our constitution, which he guided and directed while in the chair of state, and for which the last prayer of his earthly supplication was offered up when it came the moment for him so well, and so grandly, and so calmly to die.

The twelfth is the birthday of Lincoln. Just Lincoln, and more we need not say, for Lincoln stands for America and all that the word means. Probably no one describes the man better than Walter Malone in four short lines of verse:

"A blend of mirth and sadness, smiles and fears;
A quaint knight errant of the pioneers;
A homely hero, born of star and sod;
A peasant prince, a masterpiece of God."

The fourteenth is St. Valentine's Day, on which we are told by an old legend, "Each bird doth choose a mate."

It is primarily the young people's day, and we suggest it as an appropriate date for special meetings of the Leagues.

And with the coming of the month of February there also comes the beginning of the most sacred season of the Church year, namely, the season of Lent, ushered in by Ash Wednesday, the twenty-first.

It is a season of humility, of self denial, of renewed consecration, of faithful service. Let us try to realize the spirit of the time in all that we do, and take heed to the Pauline admonition for Lent as found in Philippians 4:5-8.

Those of you who have received letters from the General Secretary lately have doubtless noticed that they were sealed with the Quadri-Centennial Stamp. He begs to suggest that all League organizations, state, district and local, supply their officers with these stamps to be used on their letters during the Jubilee Year. They will prove a splendid advertisement of the which we are celebrating.

The Luther League of Perth Amboy, New Jersey, has set a good example which others might profitably follow, by planning to have a course of monthly lectures during the Jubilee year on Reformation subjects.

The Luther League of Atlantic City, New Jersey, is planning a Quadri-Centennial Social, the proceeds of which are to be devoted to the Jubilee Fund of the Luther League of America.

Doubtless at their January meetings most local Leagues elected new officers. Do not fail to send a list of same with their addresses to the statistician of your District League, that his records may be accurate.

The Literature Secretary, being obliged to travel to the Western coast on personal business, kindly offered to visit the Leagues in that vicinity in behalf of the Luther League of America without any expense to it. He addressed some very enthusiastic audiences about which we shall doubtless hear at another time. How self-sacrificing are the men at the head of the Luther League movement, ever ready with their hearts and their hands to serve it! Let us back them up with the Jubilee Fund! Of course, reader, you have made your contribution.

The Chicago League held a very successful rally in connection with the Augustana League. They are making active preparations for the collection of the Jubilee Fund.

January 1 was the time set by the Toledo convention when the Jubilee Fund was to be completely gathered and in the hands of the treasurer of the Luther League of America. But a small portion of it has arrived thus far. Let us, on the threshold of this Jubilee Year, pull together and put our organization in a position where it can accomplish the things whereunto it has been called. HARRY HODGES, Gen.-Sec'y.

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YORK

Emmanuel Church, Rev. Paul M. Young, or, has reduced its mortgage indebtedness 1,500 during the first year of the present orate.

Mr. William J. Dilthey, formerly president he Brooklyn District Luther League, has elected to membership in the American tute of Architects, the national society of eading architects of the United States, with quarters at Washington, D. C.

Rev. C. H. Thomsen, Utica, N. Y., has ac- ed the pastorate of the Church of the Good herd, South Ozone Park, to take effect uary 1.

ADELPHIA

A seashore home for the babies of the Luth- Orphans' Home at Germantown is to be lished at Wildwood, N. J., where five lots been secured through the liberality of Mr. y Ottens, and the enterprise of Mrs. Gum- of the Home.

AGO

The committee of 100 on Reformation ration in this city reports a growing in- in coming events. Churches are dis- ting from 200 to 2,000 copies of the leaflet is published to stimulate interest in the ation.

Rev. Prof. H. E. Jacobs, D.D., LL.D., ., dean of the Theological Seminary, Mt. celebrated the golden jubilee of his ordina- on October 21. He has been dean of the ary for more than twenty-two years.

AGO

The All Lutheran Students' Missionary erence of America will hold its seventh al convention at the Chicago Lutheran logical Seminary, Maywood, Ill., beginning sday evening, February 15, and closing ay, February 18. The program includes educational and inspirational subjects.

ALO

The Church of the Holy Trinity, Dr. Kaeh- pastor, and Rev. Hemsath, associate pas- has contributed an average of $50 a month me time past to the support of the Ger- missions in India. This is in addition to gular mission contributions.

BURGH

The Pittsburgh Inner Mission Society con- l a successful Inner Mission Institute, ber 5, at St. John's Lutheran Church. e were three sessions, morning, afternoon and evening, with two papers and discussion for each session. The topics covered Evangelism, The Stranger, Woman's Work, Neighborhood Activity, Citizenship, Congregational Inner Mission Work. Steps are already being taken looking to a similar institute after Easter.

ST. PAUL

—Norwegian Lutherans of this city are planning, for June, one of the largest meetings of Lutherans ever held in this city as part of the Reformation celebration. This rally will be one of the features of a synodical meeting at which the three Norwegian Lutheran Synods will unite in one synod.

MILWAUKEE

—The Church of the Redeemer, Milwaukee, Rev. W. K. Frick, D.D., pastor, the oldest English Lutheran Church in Wisconsin, passed another milestone in its history when, on Thanksgiving Day, the congregation worshipped for the first time in the assembly room of the parish house of their beautiful new Church, now rapidly nearing completion.

On Sunday evening, November 25, a unique service, partaking of the nature of both farewell and thanksgiving service, was held in the old Church, at which addresses were given by the following pastors: Rev. Paul W. Roth, Rev. Herman L. Fritschel, Rev. F. E. Cooper and Rev. James F. Beates. The interesting history of the old Church building was read by Dr. Frick. Many former Church members, now connected with the daughter congregations in the city, were present to rejoice with the congregation and to bid them godspeed.

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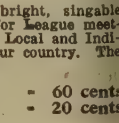

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District Leagues in States Not Organized

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Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

MOHAWK VALLEY DISTRICT

—The Luther League of Utica is working hard to make the 1917 State convention the largest and best convention ever held in New York State. A committee from each League has been appointed and they are working together. We would like each local League to do all the boosting they can and send a full quota of delegates. The committee would like suggestions if delegates to previous conventions have any to make. They can be sent to Louis A. Biel, 1415 Taylor avenue, Utica, chairman of the committee.

—St. Paul's Luther League will, at its next business meeting, arrange to put the REVIEW in the Y. M. C. A., Y. W. C. A. and Library for one year.

RHINEBECK DISTRICT

—The Luther League of St. John's Church, Poughkeepsie, Rev. J. F. Bermon, pastor, has already proven itself a live and growing body and is a splendid help to Pastor Bermon in his work.

NEW JERSEY

—The Luther League of our church at Perth Amboy has inaugurated a course of public lectures during the Jubilee year. The first was delivered by Rev. W. L. Hunton, Ph.D., of Philadelphia, on "The Historic Facts Which We Commemorate."

PENNSYLVANIA

ALLENTOWN DISTRICT

—The twenty-second annual convention of the Allentown District Luther League was held in St. Michael's Church, Allentown, November 10, 1916. The report of the corresponding secretary showed among other things a total membership in the district of 1.054, besides 288 members of Junior Leagues. Rev. E. E. Fischer made an address on the subject, "Co-operation Imposes Obligation." Mr. Elwood Schwenk addressed the convention on "The Luther League Accomplishing Its Objects." At the final session the address was delivered by Mr. E. Augustus Miller, of Philadelphia, on "Principles of the Reformation Applied to Twentieth Century Conditions." Officers were elected as follows: President, Ralph E. Fry; vice-president, George Seabold, St. Peter's Church, Allentown; recording secretary, Miss Hoere, Bethlehem; corresponding secretary, Miss Louise Leisenring, Allentown; treasurer, Miss C. Hay, Easton.

YORK DISTRICT

—The York District Luther League has placed the Lutheran Survey in the York Public Library, LUTHER LEAGUE REVIEW in the Y. M. C. A. and Y. W. C. A., the Lutheran Church Work in the York County Jail and York County Almshouse, the Orphans' Home Echo and Boys' and Girls' in the Christian Home of York.

B. M. & C. DISTRICT

—Grace Church, Royersford, according to a custom maintained for some years, had an annual open or public service of the Luther League on the evening of the first Sunday in December. The service was in charge of the pastor, Rev. J. Fred Kramlich, and the officers of the League. A large chorus of men rendered special music and an address was delivered by Rev. W. L. Hunton, Ph.D., of Philadelphia, on "Lutheran Cyphers and Lutheran Millionaires." Grace Church League is one of the strongest Leagues in Pennsylvania, numbering between 130 and 150 active members.

PITTSBURGH DISTRICT

—The forty-ninth convention of Pittsburgh District Luther League met in the First Lutheran Church, Pittsburgh, Rev. T. O. Kiester, D.D., pastor, on November 23, 1916.

The theme, "Worship and Work," was discussed in papers and speeches. "Love to Christ," Michael Depner, Beaver Falls. "Love to Our Neighbor," Mrs. C. A. Dennig, Tarentum.

Discussion followed after which the various committees reported through their chairman.

The election of officers resulted as follows: President, D. A. Kommel, Monaca; vice-president, D. C. Hill, Pittsburgh; secretary, Caroline A. Beyer, Pittsburgh; treasurer, W. J. S. Meng, Pittsburgh; statistician, Ella R. Kuhn, Duquesne.

There were two sectional conferences at 2:15. (a) Local League Conference, conducted by Mr. Harry Hodges, Philadelphia, general secretary, (b) Pastor's Conference, conducted by Rev. Charles M. Teufel, Pittsburgh. Following these conferences there was an address, "Luther League Work in the Community," by Rev. C. V. Sheatsley, Pittsburgh.

During the above address the Juniors held their session in the chapel with program as follows: (a) "How to Make a Junior League a Success," Edna May Pfeiffer, Pittsburgh; (b) "How Juniors May Help the Missionary Work of the Church," Mae Smyers, Millvale; (c) address, "Giving," Mrs. A. M. Mehrkam, Rochester.

The address of the evening was given by Rev. Jacob A. Clutz, D.D., Theological Seminary, Gettysburg, on "The Quadri-Centennial, Its Purpose and Its Spirit."

DISTRICT OF COLUMBIA

—The twentieth anniversary of the organization of the Luther League in St. Mark's Lutheran Church, Washington, Rev. William A. Wade, pastor, was observed on Sunday evening, December 10, at which time the pastor preached an appropriate sermon. The League has been active all these years, and is doing splendid work at present

—The C. E. Society of Keller Memorial Lutheran Church, Rev. S. T. Nicholas, pastor, joined the District Luther League at the November meeting. The C. E. societies of Reformation and Memorial congregations joined some months ago. Rev. Charles S. Bauslin, general secretary of the Board of Education of the General Synod, addressed the District Luther League in November.

OHIO

SCIOTA VALLEY DISTRICT

—The sixth annual convention was held December 1 in St. Peter's Lutheran Church, Amanda, Ohio, Rev Hermann C. Getter, pastor. The convention sermon was preached by the Rev. A. J. Holl, of First Church, Columbus. The address of welcome was delivered by the pastor of the congregation, Rev. H. C. Getter.

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he afternoon session, several excellent papers e read, and an able address delivered by the . E. F. Ritter, Lancaster, Ohio. At the ing session, a filled house listened with in- st to a very polished and instructive address Prof. C. L. Martzolff, Ohio University, ens, Ohio, on "The Trial of the Christ."

A Luther League was organized at Ver- es, Rev. Isaiah Whitman, pastor, February 1916. A steady gain in membership, even ng the summef, has resulted in an enroll- t of fifty-three members. Meetings are held y two weeks with an average attendance hirty-five. Mr. George Alfred Moore is ident. So far the work has been divided ng three well organized committees. Only unicant members of the Church are ad- ed to full membership in the League.

A Boys' Luther League, with a charter bership of twenty-eight, was recently or- zed by Rev. B. W. Ziegler at Dover.

INDIANA

Young people of the Richwood Church have led to undertake Luther League work.

ILLINOIS

The Luther League of Bluffs Springs pre- ed its pastor, Rev. Bruno Garten, and his ily with a chest of silverware at Christmas.

COLORADO

The Mission Church at Wellington, Rev. H. Besel, pastor, has a newly organized er League with a membership of twenty.

OREGON-WASHINGTON

The Luther League at Dallas, Oregon, W. I. Eck, pastor, began its Reformation ration with a watch meeting New Year's . The service was very interesting and im- sive. The League has some plans for this lee year which ought to prove very effective good in the Church and community.

The League at Vancouver, Washington, has n its Reformation celebration work in real est. It is at work Sunday evenings from 5 to 7:30, with half an hour for supper, in the Church parlor. The League recently increased its membership by four in one evening.

—The Luther League at Portland recently elected Miss Marie Jensen president. This League is prospering and doing good work.

A RELIC OF MARTIN LUTHER

Showing the room in Wartburg Castle (Germany) in which Martin Luther translated the New Testament. This is considered one of the most interesting subjects to Lutherans that has ever been offered. All the furniture, the pictures on the wall of Luther's father and mother, the old but quaint porcelain stove, the mullioned windows with the sunlight streaming through and much of Luther's handwriting on the walls are plainly shown. We are the sole and exclusive owners of the original engraving (which is almost 250 years old) and from this we have had reproduced by one of the best engraving firms a limited number of copies. Size, 14 x 18 inches. A copy of this valuable and historic engraving should be in every Lutheran household, pastor's study, assembly room and especially in every

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Luther League Review

Volume XXVIII and XXIX, 1915-1916

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Book Reviews

CHURCH"; an illustrated Lutheran Manual. II; edited by Ira O. Nothstein. Augustana k Concern, Rock Island. Cloth; illustrated; pp. ; 25 cents.

his is a history pertaining principally ne work and spirit of the Augustana d by the pastor of Grace Lutheran rch, Rock Island. The foreword is by G. Peters, the only surviving pastor, was present at the organization of the ustana Synod in 1860. The mission of Augustana Synod is by the late Dr. E. elius. The book contains the Hassel- t Centennial Ode by Ernest W. Olson. chapter on the Home Mission Work of Synod is entertaining. The contribu- s of Lutheran bodies in the United es for foreign missions is interesting. Nothstein has done a good piece of k.

TORY OF THE REFORMATION" for young and old, Rev. J. A. Darmstaetter, translated and revised Rev. Joseph Stump, D.D., professor at Chicago ological Seminary. Cloth; illustrated; 126 pp. und in cloth, 50 cents in postage; by the dozen, cents; by the 100, 30 cents; transportation ra. The Pilger Publishing House Reading, Pa.

e book is called forth by the approach- celebration of the 400th anniversary he Reformation, which calls for the ad of Reformation literature among the k and file of the Lutheran people. In ing to compress the history of the rmation into a very small compass, h must be omitted. This little book was inally written by a man of recognized ity, sound in his Lutheranism, and of uine Christian piety. The paper is ex- nt; the type good and clear, but we uld like to see in future editions the k border lines omitted. The book reads Part I treats of the lamentable con- n of the Church before the Reforma- ; part II tells how God prepared a mpion; part II discusses the beginning he Reformation, and the progress and ad of the Reformation and its develop- t, including Luther's family life and sed death, form the contents of the book.

E COTTER'S SON," by Margarette Link; with lored illustration; boards. Single copies, 30 nts; in dozen lots, 25 cents, net; 100 copies 21 nts, net. Augustana Book Concern, Rock Island.

his is a story translated from the Ger- n by A. W. Kjellstrand. In 164 pages tells an interesting story that will ap- l to young readers. It will make a d gift book.

LGIUM AND GERMANY"—A Dutch View, by Dr. H. Labberton. Cloth; 153 pp. Price, $1.00 net. he Open Court Publishing Company.

his book is translated by W. E. Leon- . It is a Dutch view of the relation of gium and Germany. Three excellent reasons are given for making accessible for American readers this little study written in a relatively inaccessible tongue. It is fundamentally a study of those philosophic ideas which will have to be mastered before mankind shall be able to pronounce a rational and just verdict on the present crisis. And there is as yet, in the midst of the world's anger, amazement, prejudice, and recrimination, all too little common effort to master them. It is a study by a citizen of a neutral country, which is in closest relationship of all the neutral country to the belligerents chiefly concerned in the discussion. The author refers less to the close physical relationship than to the still more important spiritual relationship. It is a study by a foreigner well read in German literature. The book is an appeal for a hearing of this Dutch presentation of the case. The translator says: "He does not stand as official sponsor for its statements or reflections. As an American of entirely English descent, some things have cost him a kind of ancestral pain in the translation. But this is a time when all honest and thoughtful men should be accorded honest and thoughtful attention. If England, or rather a very small and very closed group in Downing street, is proven culpable, it may grieve us, as it grieves some of us today, to find America departing . . . from her best rational and moral ideas; but it would not be honest or thoughtful for us to spare ourselves the possible grief by refusing to inquire, impartially and fearlessly, for ourselves, or by refusing to grant, yes, and to further, freedom of speech and inquiry for others."

"GERMANY MISJUDGED," by Roland Huggins. Cloth; index; pp. 111; chapters 5. Open Court Publishing Company, Chicago. Price, $1.00 net.

This is an appeal to international good will in the interest of a lasting peace. It is written from the American point of view and with American interests in mind. The author asserts the book is pro-American. The book treats of the myth of a demon enemy, an explanation to Germany, a question for England, France, and the attitude of America. The book is written "with both a fear and a hope: a fear that the United States, the one great nation that so far has stood aloof, might lose its head and join the carnage; a hope that America, at some future time, might contribute effectively to the upbuilding of a permanent peace for the world." The book in the main is a reprint of articles that have appeared in the Open Court in the New York Times, and are reproduced to express in succinct

form the spirit in which the whole is conceived. The entire book is written to and for Americans, and quite as much for those whose sympathies are pro-Ally, as those whose sympathies are with the Central Powers.

"A War Bride's Adventure," by F. M. Gloria. Boards; illustrated; pp. 96. 75 cents net. The Seemore Co., South Bend, Ind.

This is a story that purports to be an interview with St. Peter. We quote from the book: "Well, frankly speaking, I admit to myself that I just could not see what business I, an American girl, really had in trying to poke my nose into the tent and trenches at Verdun, of all places. . . . You can just imagine the condition the nervous system of any American girl would be in in making such a trip, my vivid imagination making up plentifully for the lack of exciting events. And now I have had more excitement than I really cared for." The book ends properly as this will indicate: "Jean de L'Air, wilt thou take this woman to be thy wedded wife?" "I will." "F. M. Gloria, wilt thou take this man to be thy wedded husband. . . .?" "I will."

"France at War," by Rudyard Kipling. Cloth; illuminated cover; pp. small 130. The Review of Reviews Company, 30 Irving Place, New York. Price, 60 cents net.

This is Mr. Kipling's war impressions at the front, including his famous eulogy written before the war "France." It is the first book by Mr. Kipling in more than three years, and the first stanza of France, which is given in the book, is almost prophetic:

"Broke to every known mischance, lifted over all
By the light sane joy of life, the buckler of the Gaul,
Furious in luxury, merciless in toil,
Terrible with strength that draws from her tireless soil,
Strictest judge of her own worth, gentlest of men's mind,
First to follow truth and last to leave old truths behind—
France beloved of every soul that loves its fellow-kind."

"Seed Thoughts," by Rev. Walter Krumwiede, B.D., Buffalo, N. Y. Paper; pages 64. Price, 15 cents. Wartburg Publishing House, Chicago, Ill.

This is a collection of Scripture passages, prayers, hymn stanzas, and in general a pocket companion for the busy pastor and the inner mission worker. Pastor Krumwiede, who is superintendent of Inner Missions in Buffalo, has also prepared four tracts to be had of the Wartburg Publishing House, Chicago, on "The Causes of Sin," "The Course of Sin," "The Curses o Sin," and the "Cure of Sin." The tract retail at 60 cents per hundred and postage

"Lutheranism at a Glance," by Rev. J. R. H Hunt. Paper. Single copies 10 cents, 1 doze copies 98 cents; 50 copies $3.75; 100 copies $7.5 Lutheran Publication Society, 9th and Sanso Streets, Philadelphia, Pa.

The above edition incorporates correction authorized by the examining committee o the Lutheran Publication Society, and i intended for special distribution amon General Synod congregations. The text i this edition varies from the text of othe editions published contemporaneously an bearing the imprint of the various Lutheran houses throughout the country, each bod making the text conform to its own synod ical status. This arrangement ought t enable the various synods to circulate thi booklet of 93 pages among their congrega tions.

Books Received

"King Dollar"—The Seemore Co., South Bend, Ind
"Around the Hearth Stories"—Tales Told for Littl Folks. Lithograph cover in color and gold; 3 illustrations. Single copies 20 cents; for quantitie consult the Augustana Book Concern, Rock Island Ill.
"On Earth Peace"—Stories from the Bible. Cove printed in gold and colors; 31 illustrations. Singl copies 15 cents; for price on quantities, consult th Augustana Book Concern, Rock Island, Ill.
"A Legend of Nacoochee"; words by Kate Fort Cud ington; music by James R. Gillette. Dedicated t the Syracuse University Course and Howard Ly man, its conductor. Pp. 66. J. Fischer & Bro. 7, 8, 11 Bible House, New York. Price, 75 cents net

REFLECTIONS

It took heavenly courage to throw off the tyranny of inbred error, and to defy a church that wielded the threat of excommunication and was supported by every great sovereign in Europe.

Now free, we must not allow ourselves by the glitter of its ritual, the pretensions of its priests, or the snares of a Roman Catholic marriage, to put our necks under the yoke of the Roman Church again.

Religion is a sober thing. All lightness, flippancy, and smartness are foreign to it.

Irreverence is the sin of this fun-loving, book-proud age.

There is too much jesting about sacred things. The humorous papers are to blame, and the people who applaud the funny minister.

When thou goest into the house of God, offer a prayer for reverence, hear with devoutness, and depart with care as to thought and speech.

Junior and Intermediate League

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MARCH 4.

"*How the Word Got Its Wings.*"

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ipture Lesson—Deut. 6:4-9; 2 Pet. 1:16-John 1:1-4.

nt of Contact—Show picture of bird and ow many wings. What do wings do?

der's Talk—God gave man two wings for Vord. First, memory. He told fathers in 6:6, 7. Second, writing. What in Rev. He gave the first, He made man able t the second. Describe signs and symbols which written language grew. Show pic- of clay cylinders, papyrus, parchment, writings on walls and monuments. Mem- a strong wing—blind people illustrate In early times people naturally repeated and orations from memory. (1) The dis- repeated what they saw and heard, the Spirit guiding their choice and words. The ites before Christ felt that God's messages nly for themselves. (2) (3) But not till came to take away our sins was there tidings of great joy to tell to all people." esus said, "Go"—"tell," and all the apos- ere foreign missionaries. Matthew wrote spel for Jews, Mark for Romans, Luke reeks, John for all Christians. (5) God Paul the lawyer to be His greatest mis- y to the Gentiles. (6) God the Holy was the great Leader of missions as well ide of the writers. (7) The word, in memory, was first preached at Antioch. he word flew west and started a church ilippi. (9) Many other churches were d, Paul prayed for them night and day. gan to write letters to them. Other letters written. These and the gospels were many times. The other wing grew ger.

Use in Meeting at Points Indicated.

Seneca, after once hearing repeated 200 nected verses, beginning at the last and back to first. Bishop Cranmer learned hole Bible in three months. Early mis- ies needed no books, they knew God's by heart.

Before Christ, the Old Testament was ated into Greek for Jews who had emi- . They wanted it for their children, not are their blessings with others. A few ts were made. The African eunuch had ll of Isaiah, Acts 8:26-40.

A *testament* is a writing which tells of given to others by the writer. We call it . The Old Testament tells how God gave gifts to men and sin made us lose them. New Testament tells how God gave His His best gift to take away sin and give us our lost good gifts.

Read Rom. 8:32 and Luke 2:10, 11.
Luke begins his gospel Luke 1:1-4.
Read Acts 26:13-20.
Read Acts 13:1-5.
Read Acts 13:14-16, 23, 26—30, 32, 38.
Read Acts 16:9-15.

yer—Dear Lord Jesus Christ, help us to Thy messages and be Thy messengers.

ctical Plans—Have Juniors make Old Tes- nt scroll. Get 3 cent gospels and contrast. r nickels to send gospels to soldiers.

MARCH 11.

"*The Story of Ruth.*"

By Miss Carrie Beck.

Scripture Lesson—Portions from the Book of Ruth.

General Truth—Ruth is a beautiful type of a beautiful girl. She was a member of the Moabite race. But she learned to love the God of the Hebrews. She also was sorry to see the people in suffering. She also loved Naomi, her mother-in-law. So when Naomi decided to go back home Ruth was loyal in her love to Naomi and refused to leave her. But Orpah remained in her own land.

Point of Contact—Have you a friend whom you really love? Is that friend one who is a Christian? Are you proving yourself to be a true friend to that person? These were qualities which made Ruth so fine a girl. She loved and was loyal, both to Naomi and to God. See that you live your religion more and more each day.

The Story Told—It was a time when the children of Israel were suffering on account of their sins. Instead of remaining in Bethlehem and repenting, a certain man named Elimelech, with his wife, Naomi, and their two sons, Mahlon and Chilion, journeyed to the land of Moab to find earthly treasures.

Soon the father died and the sons sinned against God by marrying women of Moab. Then Naomi decided to go back to her native land and leave her daughters-in-law, Ruth and Orpah, in Moab. Orpah was glad to go back to her people and her gods. Ruth loved Naomi and would not be separated from her.

It was the beginning of the barley harvest when Naomi and Ruth came to Bethlehem. In this land lived a rich man named Boaz, who was related to Naomi's husband. He had large fields. It was the custom in those days for poor widows and strangers to gather the grain which the reapers left in the fields.

Ruth gleaned in the field of Boaz. Being a man of God he told the reapers to let much grain fall so that Ruth might gather it. Boaz also gave Ruth a place to work with his relatives for he knew of her faithfulness to Naomi. Ruth was also faithful to Boaz and he blessed her and finally she became his wife.

Here we have a lesson of steadfastness, for Ruth gave herself wholly and forever to the people of God. She chose the more difficult life but in the end she received her reward.

Ruth was tested and so are we. Can we stand the test? Shall we choose pleasure and its evils or shall we choose Christ and be of service to Him?

We children are tempted *every day*. Perhaps we are invited to attent some social gathering when there is an important meeting at the church. If we resist the devil he will flee from us. Let us take Ruth for our example. Let us choose Christ and the Church for "She doth lead me to Zion's Palace Beautiful where Christ the Lord hath gone."

Scripture References—Deut. 7:3-4; Deut. 7:3; Heb. 6:4-6; Ruth 1:8; Ruth 1:15; Ruth 1:16; Ruth 1:17; Ruth 2:8; Ruth 2:11; Ruth 2:15-16.

MARCH 18.

"*Luther Finding the Bible.*"

By Miss Carrie Beck.

Scripture Lessons—Ps. 119:105; Heb. 4:12.

General Truth—The Word of God, which the

Bible is, is a guide to show us the way to heaven. It is also a light to show us the bumps and ruts in the road. It also is the power which God supplies to us so that we can live right. No wonder everybody needs the Bible!

Point of Contact—Did you ever lose anything that was very valuable? Some of us have. Some people have lost jewels and money and didn't remember where they lost them. But they began to look for them. Many people have searched again and again and at last they found what they were looking for. Do you suppose they were glad? Were you when you found your lost ring or piece of money? Luther found the most precious find on earth, the Bible. It had been lost to the people for a long time. Luther must have been very happy when he found the Word of God.

The Story Told—Martin Luther was born on November 10, 1483, in Eisleben, Germany. At fourteen he was sent to Magdeburg to the great Latin school. With his classmates he would sing on the street to get money to pay for his education.

His father wanted him to become a lawyer but Luther's desire was to lead a religious life. He later went to the University at Erfurt. While there he spent his leisure hours in the library where there were more books than he had ever seen.

One day as he was opening different books to find the writers' names, one volume attracted his attention. He had never seen a book with this title, "The Bible," and he became interested. Fortunately as it was written in Latin, he could read it, and the first pages he read told the story of Hannah and little Samuel. He read the book again and again and later translated it into the language of the people.

The finding of the Bible was the first real cause of the Protestant Reformation and Luther is the founder of "Restored Christianity," for he gave again to the world the true message of Christ.

The Bible taught Luther that "The just shall live by faith alone," but one day, while in a thunderstorm, he asked himself the questions: "What is the state of my soul? Can I appear before God with an impure heart?" His answer was, "I must become holy," and he resolved to give his life to God. He was unselfish for he gave up everything when God called him to His service.

When Luther found the Bible he said, "I wish that I had such a book." He was thankful that he had found the book and was glad that he was able to read its message.

Scripture References—Matt. 7:15; John 10:4-5; I John 4:1; I Thes. 5:21; I Cor. 2:15; Heb. 10:38; I Sam. 2:8; John 3:16.

MARCH 25.

"The Boy and Girl in School."

By Miss Carrie Beck.

Scripture Lesson—Phil. 4:8.

General Truth—The things we think of every day soon become a part of us. St. Paul realized this when he wrote the verse of our Scripture lesson. He says think only of the best things.

Point of Contact—All of us like honest people. We also like good and nice persons. None of us like those boys or girls who are mean or bad. Then we must see to it that we are of the kind that we want others to be.

The Story Told—We want every boy and every girl to grow up into noble manhood and womanhood and for this reason we have training schools. Every child is a member of one the following schools: first, the school of t home; second, the school of the world.

In the home school we learn to love, hon and obey our parents and we also learn o first prayers. The textbook of this school is t Bible, for it teaches the love of God. We a are members of this school for every child h some sort of home, although in many hom Christian training is not known.

In the public school we learn to be obedie and diligent. Here we study and are taug lessons in history, geography, arithmetic and on that we may become intelligent men a women. Our Government compels every b and girl to attend the public school and t diligent child might become careless were it n for the higher schools, for here he learns correct his bad habits.

Now, when we are in school we are there learn and be obedient. Some boys and gir think they are there to study for the teache Such an idea is wrong. If we think that w are Christians we must do our work and do right. If we fail in school because we are laz we deserve to get low marks. Work hard a you will be happy.

Be honest in school. A good many boys a girls are not honest in school. They copy. I you? If you do stop it at once. Do your ow work. God does not like dishonest boys a girls. Neither do other people.

Be obedient in school. This is most impo tant. The disobedient boy or girl will get in trouble. It will bring sorrow to your paren To obey is greater than almost anything el You will be happier and you will get alo better. Teachers like obedient pupils and a more ready to help such than those who are ba

Be pure in school. Think good thoughts. I not listen to bad stories or jokes. They are n good nor fine for anybody. Paul says, thi about the pure things. Fight against the de in school because he wants you to do wro there because he has a good chance to get you. What you are in school is very importa So live what you learn in the Bible in school.

Then be happy while in school. Like yo work. Don't be a grumbler. Nobody likes su a person. Arithmetic may be hard but so a other things. Just study it more. And wh you know your lessons you are the most happ Why? Because you worked to get them. work and happiness go together.

The Bible is not taught in our public scho because there are so many different religio sects represented whose church forbids the rea ing of God's Holy Word. Therefore Protestant Christians are denied this teachi In some parts of the United States morni worship in public schools is omitted. We shou be glad that we still have this service. Let pray that God will guide our school directors remember the necessity of this worship.

Children should be educated toward bet Christianity. Religious forms lead to spiritu worship, which is the highest exercise of mi and heart for it reaches up toward God.

A large number of our habits are form while in school. Some good habits that we c form are, the thinking habit, the working hab the praying habit, the churchly habit, the Bi reading habit and the habit of good manners.

Scripture References—Acts 7:22; Ecc. 12 Ecc. 12:13; Luke 18:16; Luke 18:17; Jo 4:23; John 5:39; Luke 18:1; Prov. 3:1 Prov. 12:22.

INTERMEDIATE.

MARCH 4.

"Christ Suffered for Me."

By Mrs. M. Haller Frey.

ture Lesson—Luke 22:39-46.

ral Truth—At midnight, in the Garden es, forsaken by all, the suffering Saviour ing for others. Even the disciples, who ry evening vowed to go with Him, even n, are apart fast asleep, as He kneels in .

hear Him pleading to have this cup of ss removed. As He wrestles alone with ef and tears, God does not forsake Him. angel appears from heaven to strengthen nd "unheard by mortals are the strains eetly sooth the Saviour's woe."

t of Contact—Christ when in deepest went direct to His heavenly Father to m all about it. He did just that which uld have us do when in trouble of any We all have our Gethsemanes, don't we? ol and out, we meet obstacles and trials use us real sorrow and despair at times, feel forsaken and alone. We don't want anyone; for perhaps they would not un- d us boys and girls; but if we are really ted with this Man of Galilee, we can all our troubles and He will understand knows the heart of every boy and girl. not see fit to remove the cup from His t He sent an angel to strengthen Him. not always remove our sorrows and ities, but if we really are a friend of n of Sorrows, He will surely aid and as no human friend ever can. The daily ionship of this Friend is the only thing n make our lives a success.

on Developed—In the verses of this same , preceding the lesson text, we find that close of the passover a discussion arose the disciples as who should be the great- They appeal to Christ who answers, "He chief is he who doth serve." On leaving per chamber, He went as He often did to unt of Olives and His disciples also fol- Him. Here we see Him praying, apart His disciples who soon fell fast asleep. s to have the cup of bitterness removed, all humbleness adds, "Nevertheless, not l but thine be done." How welcome must avenly messenger, sent to comfort and hen, have been to Jesus as He prays in After a life of love and service to His men, He is in the garden alone pleading ngth to commit the supreme act of serv- at of giving His life for others. Jesus what was before Him when He answered uestion as to who should be the greatest, ly through this final act of amazing love rvice can all mankind be brought to real- at if we would truly follow in the foot- of this Man of Sorrows, then we must our lives to service for Him. If Christ's ng fails to teach us this then His suffer- s been in vain as far as our individual re concerned.

Questions to Be Answered.

What discussion arose among the disciples?

How did Jesus answer when appealed to?

What bold assertion did Peter make before the upper chamber?

What was Christ's answer?

MARCH 11.

"When a Friend Becomes an Enemy."

By Mrs. M. Haller Frey.

pture Lesson—Luke 22:47-48.

eral Truth—Judas, a disciple of Jesus, leads the crowd and rabble who have come to take Jesus. For three years he had been in daily contact with this wonderful teacher. He even called Him friend. After the agony in the garden, Jesus turns to find this same Judas as a friend advancing to greet Him with a kiss of betrayal. We can almost hear the sorrow and reproach in His voice as He says, "Betrayest thou the Son of Man with a kiss?" A token of love is transformed into a token of enmity, greed and hate.

Point of Contact—Judas, a comrade of Jesus, a pal as the boys would say, one who had listened to His teachings day after day, now becomes His bitter enemy. We think it practically impossible that a friend like this should become a traitor, but if we are honest with ourselves don't we all have a bit of the Judas spirit within us? Do not we who call ourselves friends of Jesus neglect the opportunities to defend and confess Him? Do we always proclaim Him our Friend, or does our conduct prove that we are His enemies? A prominent lawyer in one of our large cities, while riding in an elevator with a group of men, overheard one of them swearing and using the name of Jesus most irreverently. The lawyer touched him on the arm and said softly, "You are abusing a friend of mine." The other stopped, frowned and finally said, "I know and I am sorry, I do it without thinking." Only a small thing, but he was true to his best friend.

Lesson Developed—Jesus, with His heart full of sorrow, discovers the disciples fast asleep. With loving words of warning on His lips he is confronted with one of His former friends, now an enemy, leading the multitude who have come seeking His death. Jesus knew that Judas would betray Him. When Judas advances to offer a token of love and friendship to gain his end, Jesus speaks out of the fulness of His heart, "Judas, betrayest thou the Son of Man with a kiss?" What a privilege Judas had! Daily contact with the Son of God and studying under Him, but with what result? We have no evidence of his repentance only that "filled with remorse he went out and hanged himself," but remorse is not repentance. What are we doing to prove our friendship to Jesus? We all have opportunities and privileges; how are we using them?

But will He prove a friend indeed?
He will, the very friend you need,
The friend of sinners, yes, 'tis He,
With garments dyed on Calvary,
Rise, touched with gratitude divine,
Turn out His enemy and thine
That soul-destroying monster sin,
And let this Heavenly Stranger in.

Questions to Be Answered.

1. What was the chief reason of Judas' downfall?
2. Do you think Judas had gained any real benefit from his association with Jesus?
3. How can we derive real benefit from our associations with Christ?

MARCH 18.

"Shall We Be Ashamed of Christ?"

By Mrs. M. Haller Frey.

Scripture Lesson—Mark 14:66-72.

General Truth—In the verses preceding the lesson text we read that Peter followed Jesus afar off, even to the palace of the high priest, and then, while his Master was suffering indignities and cruelties, he sat with the servants and warmed himself. He not only denies being one of His friends, but swears he does not even know the Man. Peter the bold, becomes Peter

the coward. Not until the second crowing of the cock does Peter remember the words of Jesus, "before the cock shall crow twice, thou shalt deny Me thrice;" and when he "thought thereon, he wept."

Point of Contact—We may condemn Peter, but what about us? Are the boys ready to stand by their colors when accused of being goody, goody Sunday school boys? Are the girls ready to do the same? When you are alone you may say to yourself, I will always stand for Jesus and be ready to say so. But don't forget that you will be put to the test when you get out with the boys. What will you do when the test comes, either in playing for your team or in ordinary talk? Try to stand by your colors.

Lesson Developed—Peter was perfectly sincere about it when he said that he would never deny Jesus. But he did not know himself. He was bold in many respects but when he saw the possible outcome to Jesus, he became very much afraid. And so any little thing or occasion would tend to make him deny what he so earnestly said before.

Jesus is the one despised man of the hour. He is the one man most talked about, but most unpleasantly. How would you act if you were charged with being the special friend of the most talked of man under arrest in your town? You wouldn't like it, no doubt. So it was with Peter.

And so a question made Peter wince. His courage was routed. But between the intervals of the questions, Peter had some time to recover himself. But the charge was repeated again and again. This began to be very irritating and so, at the final question, Peter's anger knew no bounds and so he lost complete control of himself for he began to curse and swear and to say "I know not this man of whom ye speak."

But Peter's memory served him a great service. He called to mind the words of Jesus and when he thought about it he wept. Peter was ashamed and afraid amid danger but his sorrow was genuine, for the rest of his life was devoted to serving Christ and was one of His staunchest friends. He benefited by his mistakes. Come danger and temptation, never be ashamed of Jesus. Be faithful and loyal to this only Perfect One. Let His love so fill our hearts so we will be able to say sincerely:

I can never tell how much I love Him
I can never tell His love for me.
For it passeth human measure
Like a deep unfathomed sea.

Questions to Be Answered.

1. What was Peter sometimes called?
2. How can we be benefited by this lesson?
3. Tell the difference between the sorrow of Judas and the sorrow of Peter.

MARCH 25.

What Cowardice Will Do.

By Mrs. M. Haller Frey.

Scripture Lesson—John 18:33-40.

General Truth—Pilate found no fault in Christ but fear of the Jews made him a weakling. Rather than depart from the custom at the Passover, he released Barrabas the thief and delivered Jesus into the hands of the angry crowd. Fearful of losing his standing among the Jews he turns against Jesus. Though impressed by the calm dignity of the prisoner, Pilate became a shameful coward, too weak to stand by his convictions.

Point of Contact—Coward! How despicable a name. Pilate was a coward when he refused to abide by his convictions. We are cowar when we are afraid to acknowledge this Chr as our King. We hesitate to do certain thir pertaining to the King's business because pu lic opinion may be against us. Only recent in speaking to a member of the Luther Leag concerning a certain phase of work, she sa "Yes, that is what we should do, but Mr. Bla would be against it." We know it is the rig thing to do, but how often opposition stops How we do bow to the opinions of others, wh we know we are right. Pilate was afraid of l job, and we still have his kind among us. we are convinced that Jesus is our King, th we should serve Him loyally regardless of wh others may say. Be brave enough to stand f the right. Suppose some of the "bunch" ridicule; way down in their hearts they w respect us. By showing that Jesus is our Lea er of whom we are proud, will soon bring othe under His leadership.

What is my counsel? Choose a hero, then
Make him your study—temper, brain and nerv
Till He has grown your stronger self. And wh
Weak, morbid impulse comes on you to swerv
From the sane path, his grafted strength sha
serve,
To keep you true to God, your soul and men.

Lesson Developed—Matthew tells of the drea of Pilate's wife, how she warns him to "ha nothing to do with that just Man," but his fe of the Jews so blinds him that he listens to warning. After questioning Jesus again a again, he still finds no fault in Him. Chris words were strange to him, nor did he unde stand His meaning of Kingship but he reco nized a superior. But the Jews were clamori for His death and Pilate, yielding to his ov ambitions, met their demands We read in a other gospel that he demanded a basin of wat to be brought and he then washed his hand saying, "I am innocent of the blood of this ju Person," but water could not wash away t stain, only the blood of the Saviour, whom delivered to be crucified, could cleanse from guilt. We have no evidence that Pilate w sorry for his act of cowardice.

Questions to Be Answered.

1. What position did Pilate hold among t Jews?
2. Tell of the dream that came to Pilat wife?
3. Give another evidence of cowardice at t trial of Christ?
4. What are some of the cowardly things do in our work for the Master?

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